

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, July 7, 1961

VOLUME XVI—No. 45

Israel, Spain Seek Rapprochement

TEL AVIV (P-O) — Religious elements in Israel are upset by the intended visit of Israel's minister of social welfare, Joseph Burg, the international conference of social welfare to be held in Madrid this summer.

Citizens of Spain on the other hand, are elated at the prospect of Burg's visit. For that matter, any Israeli visitor is received cordially by the descendants of Ferdinand and Isabella. They want to "let bygones be bygones" and exchange diplomats and ambassadors within Israeli government.

This attitude is said to be gaining in both countries.

Jews the world over have not forgotten nor forgiven the "holy" treatment that their forefathers received during the Spanish inquisitions. Although the prohibitions against Jews living in Spain still remain even after so many years. Little by little many Jews have returned and are said to be prospering there.

Orthodox Jews, however, still stick to their guns, and are outraged by the planned minister's visit.

Center Sabbath Activities Pros, Cons Fought in Detroit; Reaches Civil Court

DETROIT (P-O) — Civil court action newly permitted against Sabbath activities of the Jewish Community Center here will be dropped, the plaintiff promises, if the Center will remain closed pending a decision of the Detroit Jewish Community Council.

Ben Wroslavsky, the plaintiff

and a member of the Center, made the offer in response to the Council's request that he arbitrate the matter before it rather than in public courts.

Plaintiff Wroslavsky, who is represented without charge by attorney Nathan Shur, had asked the courts for an injunction to prevent the Center's opening June 24. The court refused an outright ban, but agreed to a show-cause hearing June 30, which has now been slated for July 7 before Judge Thomas J. Murphy.

Sabbath Opening "Violates Trust"

Wroslavsky's contention is that when organized, the Jewish Center main assumed a trust that it would not function on the Sabbath. Since this trust has been maintained for many years, he claims, the present board has no right to open the Center now for Saturday activities.

The Center was open June 24 and last Saturday. Most of those using its facilities swam in the pool. However, all business activities connected with the pool remained closed and no organized pool activities were carried out.

The Detroit Center's Saturday program follows its own regulations, and are not based on those of any other city's Centers.

City-Wide

Limited as the Detroit Center's Saturday activities are, they're still much objected to by the city's religious leaders. Rabbis and presidents of a number of congregations took a full page in the Detroit Jewish News to openly appeal for "an immediate and decisive reversal of the Sabbath opening decision." Says the open letter:

See Dangers To Jewish Life

"In our democracy, there is no other reason for segregating ourselves in a separate 'Jewish' center unless it be for religious purposes, for reasons that will allow the fostering of 'religious' values. For such an institution to act on what is essentially a 'religious' question in opposition to and in total disregard of the expressed sentiments of the religious leaders representing every shade of religious opinion — contains the seeds of far-reaching dangers to Jewish life."

Jews Accepted For Convention Business But Face Closed Doors In Season

NEW YORK (P-O) — "...the United States seems to suffer from a kind of international pre-eminence in the field of hotel bigotry."

That hardly flattering distinction is documented in a new Anti-"Two Seasons — Two faces; Facts You Should Know When Arranging for Your Convention." It says many hotels will welcome everyone when booking conventions for off-season, then will blatantly discriminate against Jews in-season.

It used to be, says the ADL pamphlet, that American Jews confronted with a bigoted situation would shrug it off with, "I don't want to go where I'm not wanted." Not any more.

No More Complacency

"Today," says the pamphlet, "thinking Americans recognize that this practice is permeated with evil undertones. Resort owners who inflict their personal prejudices upon Americans of the Jewish faith give them a stigma of second-class citizenship. Any area of life in which religious discrimination is permitted to flourish unexposed and unchallenged is a spawning ground for other kinds of discrimination. It does violence to morality and to American traditions of equality."

It does violence to common sense, too, the pamphlet points out. "For, after all, how do you tell a Jew?"

Names won't help all the time, because "there are people of Jewish faith in every civilized country in the world; their names, like all names, have slowly been assimilated and changed to conform with the speech patterns of each particular country."

Jews In All Shapes, Sizes

Appearance won't help, either. "Jews, like all Americans, come in every conceivable coloration and conformation."

With almost a sigh of compassion, the ADL pamphlet suggests that all this "creates a very serious problem for the intolerant innkeeper. In playing it safe, many of these resort owners have antagonized worthy Christian patrons who, unaware that such an odious situation even existed, have been appalled and repelled at the ignominy to which they were mistakenly subjected."

The exchange between such a hotel keeper and the late George M. Cohan, who was not Jewish, is related. Cohan's response to the inevitable query: "We both made a mistake. You thought I was a Jew and I thought you were a gentleman."

It works the other way, too, the pamphlet notes. "Many an American of Jewish faith has been astounded to learn that a resort at which he has spent an enjoyable vacation discriminates against Jews."

But most of all, of course, there are the thousands of cases in which citizens have openly entered

SORRY, WE'RE ALL BOOKED UP FOR 10 YEARS



a resort or hotel and been arantly rebuffed. The pamphlet tells how it worked in one noted case:

Mr. and Mrs. Bert Sabin of Atlanta, Ga., were on an outing with their grown children when they found themselves in the vicinity of Sea Island, Ga. A famous hotel there, The Cloister, had received considerable mention for having had a vice president of the U. S. as a guest. Mr. Sabin and his family decided to emulate the politico by at least having a meal in the dining room.

Must Sign Name To Eat Meal

The Sabin family, which included a son-in-law who was a veteran of both World War II and

Korea entered the famous hotel and was told it would have to register before being allowed into the dining room.

"The clerk looked at his name and then at Mr. Sabin. He turned the card over, wrote 'Gentile?' and pushed it back." On the question hinged, the pamphlet points out, whether or not Mr. Sabin would be permitted to eat in a public inn in the United States.

He "bore himself as a gentleman — but his reply would reveal what personal path he followed to God."

Mr. Sabin shook his head in the negative. The clerk put the pen back on the register. "I'm sorry, this hotel is for Christians only."

Says Jews Kept At Arm's Length

Editor Jewish POST and OPINION

I read with interest your article "Students Answer Post". The students contention to the right to socialize with non Jews may be desirable but will it be practical and effective. It may be if we had greater numbers in the community to meet and mix with the Christians. As it is, we are a voice in the wilderness. The Jews in Germany were a significant number of one percent of the German population. If they had ten to fifteen percent the story might have been different. Under the circumstances it is difficult to make our voices heard or understood. Thus the social solution between Christian and Jew is insoluble. Those students who may successfully fraternize with the Christian boys will in the long run be disillusioned when they will be considered "White Jews".

Jewish Boys Will Be Excluded

We must not be fearful that sooner or later our Jewish boys will be like all others. Our boys will be excluded because they will be excluded in the social, cultural and economic fields. We would have something to conjure with if our Christian brethren lowered the bars permitting the Jewish boys to enter the above mentioned fields, but it is not apt to happen for many years to come.

The Jews will be kept at arms length.

It takes two sides to arrive at a bargain in the economic as well as the social fields. Christianity is not yet ready to join in the bargain of social equality. Under the circumstances we need have no fear if some of our boys desire to fraternize with their Christian Brothers.

I. TEITELBAUM

New York

USSR Uses Spy Charges To Isolate Jews, Outsiders

MOCOW (P-O) — The Russian secret police. Some think the charges against sians again demonstrated their determination to keep Jews from outside the USSR from Jew's arrest of Dr. Israel Beer behind the Russian Iron Curtain, a military specialist in the Israeli

The first secretary of the Israeli government, on espionage charges. embassy here is on his way home. The Israeli newspaper Haaretz re-expedited on charges of "spying," calls that another official of the He is Yaakov Sharett, son of the Israeli embassy in Moscow was former Israeli Prime Minister, Moshe Sharett.

The "spying" that Sharett is supposed to have done, was, the Russian accuse, where he was on visits to Jews in various parts of the country.

The same suspicion of non-Russians Jews' contacts with Russian police station for interrogation — could be the cause of U.S. B'nai B'rith members experiencing delays in obtaining permission to travel to Russia. As Rabbi Rosenberg reported in last week's Post and Opinion on his group's recent trip there, he was told flatly by a Russian: "Why should we even think of giving you free access to Jews here?"

From Israel came the report that Sharett's expulsion followed shortly on his having attended holiday services with Russian Jews, turning Co. after numerous requests As for the spying charge, the Israeli Foreign Ministry flatly re-sponds: "A tissue of falsehoods from beginning to end...this is a case of flagrant provocation by Congregational officers and Rabbis may obtain this booklet free of charge by contacting their local Hebrew Book stores. If there is no Hebrew Book store in your area, you may obtain the booklet by circling No. 289 on Coupon A.

Free Calendar Offer

The standard synagogue wall calendar, containing a chronological listing of synagogue services and activities, has been reduced and bound into a booklet 5 1/2 by 8 1/2 inches. The revision has been made by the Zion Talis Manufacturing Co. after numerous requests for a handy size manual that could be kept at the pulpit and in the office or study.

Rabbi Leads Summer Group

Rabbi and Mrs. Mayer Franklin of Los Angeles have been selected to lead one of the three groups of students of modern Hebrew who will be touring Europe and Israel this summer, under the auspices of the Hebrew Culture Council of New York.

Rabbi Franklin who has been teaching Hebrew at the Fairfax High School in Los Angeles, is one of the few public school teachers teaching Hebrew on the West Coast. The Rabbi and his wife plan to write a book upon their return based on their travel experiences.

Clip & Mail

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Jewish Slumlords Cause Anti-Semitism, Flagrantly Violate Own Religion: Rabbi

CHICAGO (P-O) — This city's director of Reform congregations has called upon the synagogues to bring pressure on their own congregants who may be "slumlords" or otherwise contributing to the degeneration of urban communities.

Rabbi Richard G. Hirsch sounds the call as one point of a 10-point manifesto telling synagogues what they can do to help "seek the welfare" of the city.

Rabbi Hirsch points out that many slum areas were until recently home sites of Jews. As the Jewish families move out, new minorities — usually Negroes or Puerto Ricans — move in. "Unfortunately, by the very nature of the transition; many of the dwellings and businesses remain in the possession of the original inhabitants," the Jews, Rabbi Hirsch points out.

Then, "the Negroes who are being exploited manifest their antagonists against the landlords and shopowners... Responsible Negro leaders, who are cognizant of

the courageous stands by Jews in behalf of Negro rights and the benevolent acts of Jews in behalf of Negro education and security are now expressing uneasiness lest the excellent relations between Jews and Negroes be dissipated by a rising anti-Semitism."

On a more spiritual basis, Rabbi Hirsch asks, "Could any contemporary descriptions apply more accurately to the slum owners of today," than Job 20:18-21:

"That which he labored for shall he give back

and shall not swallow it down; According to the substance that he hath gotten

he shall not rejoice. For he hath oppressed and forsaken the poor;

He hath violently taken away a house,

and he shall not build it up. Because he knew no quietness within him,

In his greed he suffered nought to escape. There was nothing left that he devoured not—

Therefore his prosperity shall not endure."

The Talmud wants Jews to treat non-Jews with kindness. "Non-Jewish poor must be supported along with those of Israel; non-Jewish sick must be visited along with those of Israel. (Gittin 61a)

Part of a dream may come true, but not the entire dream. (Berachoth 55a)

Israel's Chief Rabbi Seeking End to Bars on Indian Jews

JERUSALEM (P-O) — The Chief Rabbinate is making "every effort" to end barriers between the Jews of Israel and their brethren of the Bnei Israel community of India.

That's what the Jerusalem Post reports Chief Rabbi Nissim assured Knesset member Moshe Sharet, who is also chairman of the Jewish Agency Executive, during a recent courtesy visit.

Inter-marriage Problem Continues

But any ruling permitting marriages between the Bnei Israel and members of other Jewish commu-

nities depends on "new material which may come to light on the halakhic propriety of marriages and divorce" in the Indian Jewish community, the Post quotes a spokesman for the Chief Rabbi's office.

Replacement of the Indian community's present Reform rabbi with an Orthodox rabbi would make such recognition easier for immigrants from India to Israel in the future, the spokesman said. But that won't solve the problem for those who've already immigrated — and it won't affect future immigrants, either, until a ruling is made.

Israeli Girls Demand Single Tourists Shadchanim Have Their Hands Full

It's no secret that Israeli bachelors are having a tough time in Israel finding a mate. Not only is there a shortage of girls, but

even unattached females are becoming more and more particular. Up until recently, the Shadchanus business was trying their best, working overtime to try and find handsome, well-to-do young men for plain-Janes, and young hour-glass-figured chicks whose fathers are bank presidents, for balding old bachelors.

Now the tourists have taken over. The Tel Aviv Miss who has her heart set on matrimony, also has her heart set on hooking a tourist (Americans have top priority) who will whisk her away on his white stallion to the "Land of Plenty."

A three-line advertisement in a daily newspaper:

"Young American businessman, with long line of business contacts, wishes to meet Israeli girl for purposes of matrimony," drew hundreds of responses with photos attached. Actually this was just a "come-on" ad placed by a

Shadchanus bureau to lure young ladies into applying for introductions, at a small (but substantial) fee to the applicant.

The pressure for tourists, explains an employee in one of Tel Aviv's foremost Shadchanus agencies, comes on the part of the ladies and especially from parents who want their daughters (who are invariably under 21, charming, educated and natural blonds) to meet prosperous businessmen. No one assumes that an American tourist could by anything but a successful business man or at least an investor.

A female Kibbutznik near Beer Sheva, with a roving eye, addressed a letter to the Shadchanus Bureau hoping that they would send her a prospective suitor by return mail. "If you can find me a handsome rich tourist, O. K.," writes the damsel, "but please keep this matter in strictest confidence. You see, I have a boyfriend and if nothing better turns up — he'll do."

WHERE TO GO
WHAT TO SEE
WHAT TO DO

IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Monday, July 10 — The Fourth Annual Convention of Yeshiva Principals, affiliated with the

National Society of Hebrew Day Schools, Torah Umesorah will be held at the Empire Hotel in Ferndale New York. The three

day conference will consist mostly of workshop seminars and will develop a comprehensive evaluation of all phases of the Day School program. Rabbi Elias Schwartz and Rabbi Alfred Schnell are general chairmen of the convention which will run through July 12.

TELEVISION AND RADIO

Sunday, July 9 — A children's program entitled "Great People From Our Past," presented by the Jewish Education Committee and the N. Y. Board of Rabbis, will be shown weekly over Channel 4, on the Jewish Fourth R presentation, at 9:45 a.m.

Sunday, July 9 — Author and critic, Mark Van Doren and Maurice Samuels, author and lecturer discuss the topic "Jacob and His Varied Relationships," on the Eternal Light presentation at 12:30 p.m., NBC Radio. The program is presented by the Jewish Theological Seminary.

EXHIBITS

An exhibit of paintings and sketches of the noted Israeli primitive artist, Shalom of Safed Shalom Moskowitz) will be on view at the Jewish Museum Fifth Ave., and 92nd St. through July and August. The paintings are in tempera and oil and are literal interpretations of biblical texts. The Museum is open Monday - Thursday from 1-5 p.m. and Sunday from 11 a.m. - 6 p.m. Admission is free at all times.

"Torah Corps" For Canada

Canadian Rabbis sought to solve the problem facing many small communities who can not afford to employ full time spiritual leaders.

The establishment of a "Torah Corps" was suggested by Rabbi Walter Wurzbarger of congregation Shaar Hashomayim in Toronto, at the conference of the Rabbinical Council of America's Canadian section. Under the new plan, rabbis would visit outlying communities on a voluntary basis for the purpose of spiritual guidance and education.

Jews who speak with their hands were not always approved of, in fact "gesticulating with the hands while talking was looked upon with disfavor and disdain according to "Derech Eretz II".

Accuses Kosher Caterers Of Encouraging Lavish Bar Mitzvas

MAMARONECK, N. Y. (P-O) — Add to social climbing the commercial interest of kosher caterers as a cause of lavish Bar Mitzvas, suggests Marvin Flisser in the bulletin of the Westchester Day School.

Flisser soundly raps the ostentation of some Bar Mitzva celebrations, which he finds "cheered on by the kosher caterers."

Westchester Day School is one of the most exclusive in the country, with acres of rolling green grounds adjacent to Long Island Sound on the old Vanderbilt estate. Presumably, parents of its students can afford the "best," and — according to Flisser — are going too far with Bar Mitzvas which

are "even more ostentations and vulgar."

"Indeed," says Flisser, "some of these affairs would seem more appropriate in the palace of some Eastern potentate than at the home of a Jewish family observing the religious ceremony of a Bar Mitzva."

Flisser asks: "Since there is nothing in Jewish Law which prescribes an elaborate ceremony would it not be more fitting that the observance of the Jewish boy's entry into manhood be a simple religious rite — devoid of the fantastic gymnastics to outdo all previous Joneses — and, coincidentally, a religious observance that does not encourage the desecration of the Sabbath?"

Chagall Stained Glass Goes To Israel By Way of U. S.

PARIS (P-O) — Stained glass windows by Marc Chagall are destined for the Hadassah Medical Centre in Israel — but they'll get there by way of tours of museums in Europe and North America.

There are 12 windows, one for each of the tribes of Israel. There are as many themes represented, but all are Jewish historical in one way or another.

"These must surely be the most joyous stained glass windows anywhere on earth," says the Jerusalem Post. "Intermingled with deep reverence, there is impish humor."

"All Vanished Jews"

Chagall himself says: "All the time I was working, I felt my father and my mother were looking over my shoulder, and behind them were Jews, millions of other vanished Jews of yesterday and a thousand years ago."

Comparing the Chagall work with traditional Gothic cathedral stained glass windows, the Jerusalem Post's Maurice Carr enthuses: The two can no more be compared than can Europe's "richly - watered lowlands... shimmer with opalescent light can be likened to the arid hills of Judea all incandescent with the sun."

NEW YORK VISITORS GUIDE

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.
American-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030
American Red Mogen David Supporting Israel's Red Cross 225 W. 57th St. NYC 19, PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22
Community Service Bureau of Torah, Vodaath, 141 S. 3 St., Brooklyn 11, New York EV 7-1065
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300
Herzliyah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885
Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750
Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300
Kashrut Supervisors Union 205 W. 14th St., AL 5-7330

National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450
National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525
Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100
United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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Hopes Wane to Put 'The Wall' on Road; Women in Israel Prison Now It's Going Abroad, Even to Germany Show Female Crime Low

NEW YORK (P-O) — Hope fizzles to save the stage version of John Hersey's "The Wall" for U.S. audiences.

Last March, POST and OPINION reported an 11th-hour attempt to salvage the play at least for on-the-road presentation outside New York. "It just didn't get off the ground," said the author of the stage version of the story of the Warsaw Ghetto uprising, Milard Lampell, this week.

Jewish Audience Essential

Lampell also tells in the current Bulletin of the Anti-Defamation League of the tribulations of presenting the play: "It is a truism of the Broadway theater that no play can run without the Jewish audience — and that was precisely what we were lacking."

Will Be Shown Abroad

So, the play eked out a comparatively short Broadway run, then closed with hopes of its being

Lift Is Real Not A Game

Reb Yisrael Salanter was once walking with a friend. They came upon two boys arguing as to who was taller. Suddenly one pushed the other into a ditch and shouted: "See I'm taller!"

Reb Yisrael began to cry and his friend explained to him that this was only a game.

"If these boys were only playing a game, I would smile not weep. No, my friend," answered Reb Yisrael, "this is the way of the whole world. Each one is trying to push his neighbor down so that he can be taller." Competition can't tolerate the success of another, it rules out caring for and sharing with another.

Y. U. Professor To Tel Aviv

The U. S. Department of State has appointed a Yeshiva University Professor as a Fulbright lecturer to the Tel Aviv University.

Dr. Irving Greenberg, assistant professor of history at Yeshiva is among 500 teachers that have been awarded Fulbright grants for teaching and research abroad as part of the United States Exchange Education Program.

Pogroms, Israel War, Reduce Libya's Jewish Community

TRIPOLI, LIBYA (P-O) — Persecution and emigration have reduced the Jewish population of this member nation of the Arab League to around 4,000 — about the same as it was a century ago, reports the World Jewish Congress.

The Jewish population reached a peak of more than 29,000 in 1937.

Then, in 1938, racial laws were introduced by the then-Italian administrators of this presently independent nation. Italian nationality was revoked, the Jewish communities lost their legal status and their cultural institutions were closed. Jews were not permitted to own businesses in the European quarters of the various towns. With the outbreak of World War II, thousands of young Jews were forcibly drafted to build fortifications. Later, all Jewish men between the ages of 17 and 42 were taken from Tripoli to desert concentration camps, while women and children were subject to a special curfew.

World War II Took Its Toll

To add to the Jewish community's wartime miseries, the World Jewish Congress notes, bombardment did heavy damage to the Jewish quarters of many Libyan towns. Then the Germans entered the North African theater of war...

Even with the defeat of the fascists, Libyan Jews continued to suffer. Despite the presence of British troops in Tripolitania in 1945, a large-scale pogrom killed hundreds and destroyed Jewish

taken on the road. But while road tour plans for the U. S. didn't pan out, they have for foreign presentations, Lampell told POST and OPINION. It is scheduled for presentation in 11 foreign countries, including Berlin and Munich and in Germany. In Poland, two versions — Yiddish and Polish — will be presented. Performances are scheduled for as far away as Israel, South America and Australia — but no plans yet have succeeded to bring it to a full U.S. audience.

Jewish Audiences Frightened, Ashamed

Why? Says Lampell: "I became convinced that a significant number of Jews were frightened, guilty, ashamed of what they thought was the role of their brothers in Nazi Europe."

But, this was not true of youngsters who had little notion of what the play was about until they'd seen it. They grasped the message fully as the play unfolded, Lampell feels.

The second most appreciative audiences, Lampell reports, "were

those who actually had lived the nightmare."

"Cringe" From Identity With Ghetto Brothers

But of all the plays that opened in the same season, only one had no advance bookings bought out by the important Jewish organizations: "The Wall." Jews born and raised in America, Lampell thinks, "cringe from identifying with the Jews of Europe (or cannot help identifying and find it agonizing) because they see them all as paralyzed and helpless victims."

"I learned," Lampell says, "that Jews have too easy a taste for tragedy. We underestimate our own capacity. We underestimate the capacity of man."

He is critical that "in the wave of books and articles about Hitler, Eichmann, Auschwitz and Dachau, virtually nothing has appeared in the English language telling the story of the Jewish resistance." He cites sabotage coupled with unrelenting faith to their ideals persisted in by Jews inside and outside Ghettos and concentration camps.

Study Shows Synagogue Attendance Lowest With Youth, College Grads

DETROIT. (P-O) — Notwithstanding reports of a Jewish survival only a small minority of Detroit Jews regularly attends synagogue, and they're mostly the older folks.

That is the finding of Dr. Gerhard Lenski, professor of sociology at the University of Michigan, after a close look at Detroit religious groups. Results of the study are reported in "The Religious Factor," published by Doubleday.

"The synagogues of Detroit could be virtually deserted in another generation except on High Holy Days," says Lenski. Still, he sees signs that American Judaism could take an upswing. "If Americanization contributes to increasing involvement in religious associations, the Jewish group has more to gain than any other major group..."

Dr. Lenski and his associates found that weekly synagogue attendance is claimed by only 12 per cent of those queried. Another 20 per cent attend at least once a month, and 56 per cent go just on High Holy Days. Another 12 per cent don't attend at all.

College-trained Jews attend synagogue less frequently than non-college Jews, Lenski reports. Also, "while 28 per cent of Jews aged 60 and over reported regular attendance at synagogue, the figure dropped to 14 per cent for persons aged 40 to 59, and to 3 per cent for adults under 40."

Synagogue attendance was found to be most frequent of all among "first generation and working class Jews."

Jewish attitudes toward other faiths — and theirs toward Jews — were also probed. "The Jews were somewhat less critical of the Protestants than were the Catholics, and they were also somewhat less critical of the Catholics than were the Protestants. This relatively favorable image was reciprocated by the white Protestants but not by the Catholics, who were much more critical of the Jews than of the Protestants."

Jews are predominantly Democratic, Lenski suggests. Thus, "Jewish respondents were the least likely to say they were Republicans, and the more likely to say they were independents." Jews are also said to be in favor of the "welfare state" and most likely to endorse the United Nations. "The Jewish tendency toward internationalism is something which

New City Rises in Dessert

In order to realize the ancient dream of making the Negev bloom once again, the JNF has announced the rise of a new town in the desert, east of Beersheba.

The town of Arad will be ready for settlement in seven months, within which time it is hoped that the water supply problem will be solved. The inhabitants will earn their livelihood primarily from the phosphate processing industry in the nearby Sodom - Potash Works.

Levi Eshkol, minister of finance, announced that in all, five towns will be established in the Negev by 1966 and by that time the population of Israel should rise to two and a half million.

The Industrial Removal office was a unique Jewish-sponsored agency to divert immigration from New York to the Midwest between 1900 and 1913.

NEW YORK (P-O) — Jewish women just don't seem to get into the kind of trouble that leads to imprisonment — whether in Israel or the U.S.

POST and OPINION noted with interest that Israel's women's prison has not had over 35 residents at any time in the past two years. And, even this is not a real indication of serious trouble for some Israeli women, since the girls over there are sent to the prison for terms as short as a single day.

Women stay out of both prisons and other places in the U. S. where shorter terms are served, too. A spokesman for the New York Department of Corrections, Sam Badian, notes that most crimes women are involved in — prostitution, robbery, etc. — are to finance such as the narcotics habit. That habit just isn't one of the failings of Jewish women, generally.

No Israeli Law Against Prostitution

Interestingly, in Israel the count of women inmates wouldn't reflect

prostitution there, for the simple reason that it isn't against the law.

Conversely, some Israeli women can find themselves behind bars of reasons which wouldn't apply here. Thus, one inmate of the Israeli women's prison is there for not paying her bills; another was imprisoned for non-support of her ailing husband.

Arab Moral Code Source of Trouble

The figures for women's imprisonment in Israel include Arabs, too, who sometimes find their moral code in conflict with the Israeli law. One woman got a life sentence for murdering her pregnant, unmarried daughter. Another Arab prisoner killed her own illegitimate twin children.

Although prostitution is not illegal in Israel, most of its women prisoners are prostitutes — who were sentenced for some other crime, said to be usually robbery. This leads the Jerusalem Post to conclude: The Jewish women's crimes were against their own families for violation of familial codes.

Jewish Juvenile Delinquency

Israeli women prisoners are permitted to have their children with them up to the age of two. As for other youngsters who find themselves behind bars on their own, penologists attribute it to totally different causes in the U.S. versus Israel.

Israeli juvenile delinquents are said to be underprivileged youth who steal, generally, for real economic reasons — they're often from desperately poor new immigrant families from Oriental countries.

Jewish youth who get into trouble in the U.S., on the other hand, are recently coming increasingly from quite comfortable surroundings. The reasons for their waywardness are said to be purely social and psychological — indeed, Jewish youths accused of theft have been shown to be entirely without economic motive, and even in some instances have casually thrown away ill-gotten money.

Lodz Survivors Sought Nazis On Trial Soon

If you are a survivor of Lodz, once one of the most colorful Jewish towns in Europe, or if known of anyone who escaped the claws of the Nazis there, your help is desperately needed in the conviction of two Nazis, captured by the West German authorities.

The two Nazis are Otto Bradfish, former commander of the German State Police in Lodz, and Gunther Fuchs, one of his top aides. Both are charged with having participated in the deportation of 200,000 Jews from Lodz to their final destruction at Auschwitz and Chelmno.

The two have been arrested in Germany and are awaiting court procedure. Whether they are pronounced guilty or innocent depends upon how many witnesses can be found to testify against them.

If these names sound at all familiar to you, or if you know of anyone who narrowly escaped death by fleeing from Lodz, contact Dr. Nehemiah Robinson immediately, at the World Jewish Congress' Institute of Jewish Affairs, 15 East 84th St., New York 28, N. Y., so that justice will be served and that these two murderers will get their rightful due.

Philadelphians to Investigate Israel Business Possibilities

PHILADELPHIA (P-O) — The first Business and Commerce Exchange Mission to Israel from this city departs next fall, reports the Jewish Exponent, published here.

The mission will be sponsored by both Israel and the Philadelphia's Department of Commerce. A selected group of Philadelphia businessmen will go to Israel Oct. 22 on the first direct flight between Israel and Philadelphia. There, they will study trade, commercial and investment possibilities.

Similar Mission Israel-to-Philly

A similar mission from Israel will be organized for a later trip to Philadelphia, announced the Israeli Consul to Philadelphia, Michael Deouell.

The Philadelphians will be ac-

companied during their stay in Israel by officials of that country's Ministry of Commerce and Industry. They plan individual consultations with Israeli government, business and industry leaders, and will visit commercial and industrial enterprises in their respective fields.

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WHAT FOODS THESE MORSALS BE

Tasty Meat Dishes and Tempting Recipes By Jewish Post Readers

By Sara Leiber

A few new ideas in main dishes have come this way. Especially in the summertime when appetites are likely to be more finicky, it's good to hear about other peoples' favorites. Thanks for sharing with us the new or old recipe which your own families enjoy most. Below are several I hope you'll try. Some of them have already met with the approval of my table mates...others I expect to sample soon. All come highly recommended.

BAVARIAN DUCKLING

(thanks to Mrs. M. Cary, N. Y.)
1 large duckling, (4 to 5 lbs.) quartered
¼ cup sugar
1 tsp. salt
1 tsp. dry mustard
1 tsp. ground ginger
1 tsp. ground allspice

12 ounces beer or ale
½ cup vinegar
1 medium onion sliced
6 small carrots, sliced lengthwise, divided
½ cup chopped celery leaves
4 tbsps. flour

Having duckling cut into quarters. Sprinkle with salt and pepper. Make a marinade by mixing sugar, salt, spices, beer, vinegar, onions, 2 of the carrots and the celery leaves. Pour over duckling quarters. Let stand at least 4 hours or overnight turning and basting occasionally. Drain duckling, reserv-



Sarah

ing marinade liquid, and place, skin side up in baking pan. Bake in moderate oven (375) about 1½ hours, until duckling is almost tender. Remove duckling and drain fat except 4 tablespoonsful. Heat fat and gradually blend in flour, add marinade liquid and remaining 4 carrots and continue stirring over medium heat until sauce thickens and comes to a boil. Reduce heat; add duckling to sauce and return to oven. Bake 30 minutes at 325 degrees. Serve with boiled noodles or rice. Serves 4.

COOK YOUR OWN BARBECUE

¾ pounds boneless steak cut into thin slices
¾ pound chicken breasts, cut into thin slices
12 tomato wedges
1 onion, thinly sliced and separated into rings
1 green pepper, thinly sliced into rings
1 cup soy sauce
½ tsp. Tabasco

Arrange beef, chicken and vegetable slices attractively on a serving plate or tray. Combine soy sauce and Tabasco and divide into six small dishes or bowls. Let each guest dip bite sized portions of meat and vegetables into mixture and cook to desired doneness over coals in a brazier or "Kabuki" stove. Serves 6.

SPICY CHICKEN

1 3 pound chicken, cut into serving pieces
½ cup flour
fat
3 medium sized onions
2 cups tomato juice
One-third cup chopped sweet mixed pickles
1 tsp. sugar
1½ tps salt
¼ tsp. dry mustard
¼ tsp. oregano
1 small bay leaf
pinch of pepper

Roll chicken portions in flour. In a large heavy skillet, melt fat over low heat. Brown chicken on all sides. Remove from heat and drain off fat. In a bowl, combine remaining ingredients. Pour mixture over the chicken in the skillet. Cover and simmer about 1 hour or until chicken is tender. Serve with rice or mashed potatoes. Serves 5 to 6.

MEAL IN ONE

2 pounds boneless beef steak (1½ inches thick)
instant meat tenderizer
2 tbsps. oil
1 can (1 lb) tomatoes
3 onions, sliced
1½ tps salt

¾ tsp. Tabasco
½ tsp. sugar
2 cans (12 oz each) whole kernel corn
1 green pepper, sliced
Trim excess fat from steak. Sprinkle tenderizer on meat according to directions on package. Brown steak well about 10 minutes on each side. Add tomatoes, onions, salt, Tabasco and sugar. Cover and simmer 45 minutes or until tender to the fork. Add corn and garnish with green pepper. Simmer 10 minutes or until heated through. Serves 4 to 6.

SAUTEED CUCUMBERS AND ONIONS

(thanks to Mrs. R. Levine, Bronx)
3 large cucumbers
3 medium red onions, sliced
2 tbsps fat or oil
1½ tps salt
pinch of pepper
parsley
Wash cucumbers but do not peel. Cut into slices about ½ inch thick. Mix with onion slices and saute in fat or oil. Add salt and pepper and mix lightly. Serve hot as a vegetable. Garnish with parsley.

Fellowships to Spur Study for Rabbinate

NEW YORK (P-O) — Fellowships will be Yeshiva University's answer in part, at least, to declining seminary enrollment at the very time the need for rabbis grows.

The fellowships will provide financial support for outstanding students at the University's Rabbi Isaac Elchanan Theological Seminary, fount of many of the nation's Orthodox leaders.

Eligible students will get \$1,200, plus \$300 room-and-board, for each of the three years required for ordination. Married students will get \$2,000 a year.

To be eligible, students must have had a minimum of 16 years of Jewish education — eight years of elementary and four years each of high school and college.

A hope for the fellowship program, says Yeshiva President Dr. Samuel Belkin, is that "qualified students will not turn to other fields, as they have done in the recent past" because of scholarship aid available already in the arts and sciences.

Serves 6.
SWEET AND SOUR CABBAGE
(thanks to Mrs. H. Horowitz,

Brooklyn)
¾ medium sized head cabbage, shredded
2 tbsps. butter, oil or prave margarine
2 tbsps chopped onion
1 unpared red apple, sliced thin
1 tsp salt
2 tbsps hot water
¼ cup chopped sweet gherkins pickle
1 tbsps vinegar
Wash and drain shredded cabbage. In a saucepan heat fat over low heat and add onion. Cook about 2 minutes then add cabbage. Cover pan and cook over low heat 10 minutes, stirring occasionally. Add apple slices, salt and water and continue cooking 15 minutes or until cabbage and apple are tender. Remove from heat and stir in remaining ingredients. Serve hot. Serves 6.

London Mayor Resigns Synagogue Office To Aid Ousted Candidate

LONDON (P-O) — The Lord Mayor of London, Sir Bernard Waley-Cohen, stepped down as vice president of the United Synagogue (Orthodox) so that one of the old-time workers could have his place on the board.

Sir Bernard was "dismayed" that Mr. Ascher Wingate had not been reelected one of the Treasurers at the recent bi-ennial elections. "As he was not able to continue to take part in United Synagogue affairs for the present," reports the Jewish Chronicle, "Sir Bernard felt that he could best serve the public interest by resigning and thus offering a further opportunity for the return of Mr. Wingate as an Hon. Officer."

Day Schools Sprout New Wings

Torah Unesorah, National Society For Hebrew Day Schools, has added ten new day schools to its credit. Teachers have already been hired in Tucson, Arizona, and Wichita, Kansas, while in Tulsa, Oklahoma, and Portland, Oregon parents are signing up their kiddies for the fall term.

Samuel Feuerstein, president of Torah Unesorah, announced to the board that these additional ten schools in various U.S. cities bring the present number of primary, junior and high schools to 278, with an estimated 51,000 pupils.

Jewish Boxer Wins Again

A Jewish boxer named Solly Klein is boxing his way to success in lightweight tournaments at St. Louis where he has won 18 out of 25 bouts.

Rained in an orphanage, boxer Klein looks to boxing for more than kicks (and left-hooks). He wants to win and to gain a sense of security in being a success. His hobbies are mild compared to his profession: listening to pop records, playing the piano and cooking.

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The Woman's Viewpoint

Cocktail Parties Have Taken The Place of the Friendly 'L'Chayim'

By HELEN COHEN

When other women go through drawers and shelves, they just have to decide what to throw away.



Me, I have to glance through past copies of the many publications that gather here and wonder if I might have a chance to read through some in the near future. As it happened I did look through a June 1959 issue of Reform's Central Conference of American Rabbis Journal and read, among other articles, "Jewish Traditional Attitudes Regarding the Use of Alcohol" by Rabbi Joseph Klein.

It is possible that in the months since that piece appeared he has changed his views somewhat on that subject, but Rabbi Klein makes a case, from the research he has made into past Jewish practice, for returning to the use of alcohol in the temple for the various simchas, which he says some Reform temples have been forbidding, in imitation, he feels, of those Protestant groups which frown on the use of any intoxicating drinks at all.

Rabbi Klein points to the very low percentage of alcoholics among the Jewish people and to their stress on moderation, not only in drinking but in all phases of living — almost as though to say it is as sinful not to drink a little as it is to drink too much. He concluded that this attitude has hitherto and should continue to keep our people on the right path and away from the bane of this civilization, the high incidence of alcoholism.

I'm sorry but I can't buy that.

Sure there has been a fine record up to recent times among our co-religionists, but I must question, first of all, his reference to a study by the Yale Center of Alcohol Studies as proof of our present position. It seems that among first admissions with alcoholic psychosis per 100,000 to the New York State Hospital System, the Irish were way at the top with 25.6 and the Jewish group way down at the bottom with 0.5. Others in between included the Italian with 4.8 and English with 4.3.

The only trouble with this fine record is that it dates back to 1929-31. I have little doubt that, as the Jewish group has taken on the ways of the general population their rate has risen in due

Hebrew Studies At Seminary

A constructive way of passing the summer vacation time, is offered by the Jewish Theological Seminary in their summer program of Hebrew, Bible History and Comparative Religion. The classes meet from July 5 - Aug. 15 and there are no prerequisites for the courses. For further information write to the Registrar Summer Sessions, 3080 Broadway, New York, 27, N. Y.

48

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proportion to their assimilation. Nor can I see any magical change brought about, at this stage in bringing back the practice of serving wine and liquor in all temples, making their use part of religious observances and implying approval of their use in moderation.

I feel that Israel's strength through the ages in this matter was the group's position on drinking as a whole — not just in the synagogue — it was moderation, with a capital M, with clearly expressed disapproval of drunkenness. An admirable Jew, male or female, didn't get drunk, even at such a festive occasion as a wedding.

What you have to fight, Rabbi Klein, is the alacrity with which our people have adopted the customs of their neighbors in their homes, and at their affairs, with the clever bars set up in the dens, and cocktail parties, even for the

Tribute For Non-Jews

What with the Eichmann trial coming to a close, attention has been called to the cruelty of the Nazis and their associates. The Jews will not and can not forget those atrocities. The Jews should not forget, however, those non-Jews who tried to help them and those who succeeded in saving Jewish lives.

For this reason, the establishment of an institute in Israel to commemorate the heroism of non-Jews who helped save thousands of Jews during the war, was proposed by a Jewish Educator.

Rabbi Harold M. Schulweis of Oakland, Calif., suggested that "The Institute for the Righteous People of the World" be set up alongside the existing Yad Vashem institute in Jerusalem where documents of historical significance are housed.

various Jewish organization affairs, many of which now start their dinner meetings with a cocktail hour.

The idea that its the smart thing to spend an afternoon at cocktail parties with a continually replenished glass in one's hand.

There was some survey which showed that young people tend to follow their parents example as far as smoking was concerned. Less smokers among youngsters whose parents didn't smoke. This sounds logical enough if we accept the truism that we teach more by the example we set than by any instructions. And shouldn't

Hold That Hot Dog

How's this for predicting? If you are under or over 21, male or female, chances are that you will fill your tummy with an average of 72 hot dogs by the end of the year, a total of thirteen billion hot dogs in the U.S. alone.

With the celebration this month of National Hot Dog Month, the above estimate was issued by the Hebrew National Kosher Foods, Inc. The hot dog industry, which is a thriving business in New York and in other U.S. cities, dates back to 1912 when ballpark attendees were first introduced to this "strange animal," by a man who remains anonymous. Kosher food eaters held their mustard and relish until several years ago when the Kosher frank was available as well.

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this be true of drinking as well? If the Jewish group is concerned about the problem, let it reappraise its values. Is it proud of its past record or does it want to copy the goyim with their cocktail parties and well stocked bars, and their indulgent eye on college students who go on drunken brawls.

Before I go I'd like to pass on to you some of the quotations Rabbi Klein includes from Talmudic and Midrashic sources (which must have helped to create the climate of Jewish public opinion on drinking for the subsequent many centuries:

"Do not become drunk and you will not sin". (Berakoth 29 a)

"Wine in abundance is hard (upon the drinker) but in moderation is pleasant". (Tana d'Be

Eliyahu 7)

"Wherever you find wine you will find stumbling." (Tanhuma 55)

"When a man drinks three cups.. his mind is confused and he begins to talk improperly. When he drinks the fourth cup, all his reason departs, the reins are dulled, his mind is confused and his tongue is tied". (Numbers Rabba 10)

"One cup of wine is proper for a woman. A second cup is unbecoming. With a third she becomes lewd in her speech. With the fourth she is not even sensitive to the lewd behavior of an ass in the market place". (Ketuboth 65a).

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X-Ray Fund Must Increase Donations Or Drive Will Be Dropped

Although the fund to equip an X-ray room for the government hospital at Eilat in Israel moved up over \$200 for this report, it is still far short of the \$6,500 required.

Unless the pace quickens in the next few weeks, we will be forced to abandon our drive.

Dr. Reginald G. Morris, the fabulous young English physician who has decided to devote his life to bringing modern medical attention to Israel's southernmost port on the Red Sea, will receive the amount raised thus far. How he will secure the additional sum needed is not known.

Post and Opinion readers responded handsomely just a few years ago to oversubscribe a \$4,000 goal for an ambulance for Israel's Red Cross by \$1,000. Why the current effort should not have succeeded as well or better is anybody's guess.

The hospital needs the equipment desperately. The present antiquated machine would make an American doctor laugh. It will detect simple fractures, but not even intricate ones, and is practically useless in such matters as gall bladder trouble and other internal detection.

Israel hopes to attract more of its citizens to this hot spot which is so vital for her commerce with the East. Nearby is the famed King Solomon copper mines at

Timna, where rugged Jewish miners hazard daily work in the bowels of the Negev ferreting out the precious ore, which is one of Israel's principal export items. They often need medical treatment requiring X-rays, as do the other citizens of Eilat. At present they get it only by the trip overland through the Negev to Jerusalem or Tel Aviv.

All contributions are tax exempt, and will be acknowledged in the pages of The Post and Opinion. They should be sent to Eilat X-ray Fund, National Jewish Post and Opinion, P.O. Box 1633, Indianapolis, Ind.

Editor, Jewish Post & Opinion:
Enclosed find check for \$10.00 for the X-Ray Fund. Hope that the story you had in the June 16th issue that "the X-ray fund drive may collapse" will cause people who have more or less delayed sending in their contribution to send it in immediately. I am frank in saying that I did just that. Lots of luck in your worthy endeavor. Okmulgee, Okla.

J. D. Roberts

Editor, Jewish Post & Opinion:
Schools Contributes \$15
Enclosed you will find a check in the amount of \$15.00 for the Eilat X-Ray Fund. This contribution is from the Keren Ami Fund of the pupils of Beth El Religious of New London, Conn. It was the decision of the Student Council to allocate this amount to this fund. New London, Conn.

Rabbi Henry O. Bernstein

Editor, Jewish Post & Opinion:
Sends Second \$10

I am enclosing to you my check for \$10.00 for the Eilat X-Ray Fund. I have already sent you \$10.00 on January 30, 1961. I don't see why the Jewish people don't take an interest in such a worthy cause; I am sure that a lot of them can afford to but don't care. Centerville, Iowa.

Mrs. Jack Levine

Editor, Jewish Post & Opinion:
Children Honor Grandfather

Enclosed please find check for \$5.00 in honor of our Grandfather, Jacob Wolf, from granddaughters Marcia and Linda Rosenthal of Canton, O. We are 14 and 10 years old and we hope that you raise much money for this project. Canton, Ohio.

Marcia & Linda Rosenthal

Editor, Jewish Post & Opinion:
Second Repeat From Iowa

I am enclosing to you my personal check for \$10.00 I have already sent you \$10.00 for this worthy cause on January 30, 1961. It's really and truly too bad that more people don't contribute to such a worthy cause. Centerville, Iowa

Miss Recca Rosenbaum

Editor, Jewish Post & Opinion:
Two Classes Contribute

Two classes of the Beth El Synagogue School, Torrington, Conn. are sending Keren Ami monies collected in the last school period for the X-ray fund drive.

PREVIOUS TOTAL

Mrs. Louis H. Barnett, Ft. Worth, Texas	25.00	\$2409.65
Mr. Sam Moss, Dayton, Ohio	25.00	
Miss Gladys E. Nieburg, St. Albans, Vt.	25.00	
Beth El Religious School, New London, Conn.	15.00	
Mrs. Harry Miller, Newton, Mass., collected	51.00	
Rabbi Benjamin Mostofsky, Roxbury Mass.	5.00	
Dr. B. W. Rudman, Boston, Mass.	3.00	
Mr. & Mrs. Robert Stelzer, Newton, Mass.	10.00	
Mr. & Mrs. B. Weissman, Newton, Mass.	5.00	
Mrs. Arthur Jacobs, Newton, Mass.	1.00	
Mrs. James Krouse, Newton, Mass.	2.00	
Fay Ann Yanofsky, 10 years old	3.00	
Nancy E. Yanofsky, 8 years old	3.00	
Debra Sue Yanofsky, 5 years old	3.00	
Norman Yanofsky, 9 years old	1.00	
Richard Yanofsky, 7 years old	1.00	
Milton Yanofsky, 4 years old	1.00	
Jane Beth Miller, 8 years old	3.00	
Lisa Ann Miller, 5 years old	3.00	
Harry Miller, 2 years old	3.00	
Stelaine Noble, 10 years old	1.00	
Brad Noble, 7 years old	1.00	
Douglas Noble, 7 years old	1.00	
Beth Noble, 3 years old	1.00	
Total	\$51.00	
Mrs. Jack Levine, Centerville, Iowa	10.00	
Mr. & Mrs. J. D. Roberts, Okmulgee, Okla.	10.00	
Miss Recca Rosenbaum, Centerville, Iowa	10.00	
Temple Israel Religious School, Bay City, Mich.	10.00	
Beth El Synagogue School, Torrington, Conn. (3rd & 6th grades)	8.55	
Jack & Tillie Barenbaum, Manitowoc, Wis.	5.00	
Bernice S. Herman, Lexington, Ky.	5.00	
Mr. & Mrs. A. A. Rabin, New York, N. Y.	5.00	
Marcia & Linda Rosenthal, Canton, Ohio (In honor of Grandfather Jacob Wolf)	5.00	
Isidore Stein, Brooklyn, N. Y.	5.00	
Julius Kreindler, Brooklyn, N. Y.	3.00	
Total to date	\$2627.20	

Third grade class members who have contributed are: Martin Bodner, Dennis Buchenholz, Chad Cohen, Peter Joseph, Irene Mackler, Carol Marine, Monte Radler, Mark Silver, Lisa Shapiro, Ogee Strogatz, Bruce Temkin, and Harvey Ginsberg. This class in addition has purchased five trees through the JNF plan during the school year.

Sixth grade class members who have contributed to this include Helen Katz, Donald Silver, Marshall Cohen, Adam Cramer, Terry Cowan, Edith Rosenstein and Cathy Strogatz.

All of us hope that the drive goes over the top, and the X-ray machine will help many people get well.

Ruby Zagoren Silverstein
Third grade teacher
Esther B. Freund
Sixth grade teacher.

Moses wasn't the only one... "The prophet Amos was so called because he stammered. Amos means 'hard pressed in speech' (VaMikrah Rabbah 10).

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U. S. Courts Arabs at Expense of U. S. Jews

WASHINGTON (P-O) — The Middle East is once again a full-blown tinderbox even in domestic U. S. politics.

—N. Y.'s Cong. Halpern finds State Department response to objections about second-class treatment by U.S. -aid-receiving Arab nations "evasive and equivocal" (for background, see POST and OPINION, June 30.)...

—Pres. Kennedy began courting the Arab nations in an attempt to solve the Palestinian refugee problem...

—Lukewarm as the State Department shows itself to Jewish citizens' rights, it was forced to back down even further by Sen. J. W. Fulbright. As chairman of the Senate Foreign Relations committee, Fulbright succeeded in pressuring the State Department to eliminate from the new Mutual Security bill a clause which would have struck a blow at Arab discrimination against Israel and American Jews...

—The Arabs fell to fighting openly among themselves, again, as Iraq moved on Kuwait.

Charges U. S. Fails

Protect Jews Abroad

Saudi Arabia's recent ban on a Jewish Congressman is described by a colleague, Sen. Kenneth Keating of New York, as "the most flagrant recent instance of discrimination against American citizens."

mination against an American citizen by a country which is the recipient of American aid."

Sen. Keating was commenting on the Administration's latest request for more foreign aid funds when he referred to N. Y. Cong. Seymour Halpern's difficulty in making travel arrangements through Arab countries — even those where the facilities American Jews are denied were built with American funds.

Specifically, Sen. Keating criticized the anti-bias provision of the new foreign aid bill — which was finally dropped altogether on the grounds even the version Keating called "weak, watered - down" might offend the Arabs. (See below)

U.S. Seeks to Aid Arab Refugees

Reportedly with full approval of Israel's government, Pres. Kennedy is trying to get Arab approval to an approach to Palestinian refugees that would reduce the burden of their support on the U.S. This burden is indirect, since it's doled directly by the United Nations. But, as Congress pointedly reminds at each year's budget sessions, the U. S. picks up 70 per cent of the cost of running the U. N. agency caring for the refugees. U.N. aid to 1,000,000 refugees is said to cost the U.S.

about \$25 million per year.

Reports are that Pres. Kennedy has gone so far as to have invited UAR president Nasser to Washington. This, too, apparently has tacit Israeli approval. The Israelis are said to understand Kennedy's dilemma — while facing up to possible outrage at home over anything inimical to Israel, he must consider the potential support in U.S. foreign relation of the votes of the 10 Arab nations.

Israel Refuses Arab Influx

Understanding as the Israelis may be to U. S. courting of Arabs on the international scene, they're not going to back down on refusal of mass re-entry of Palestinian refugees.

The Israeli government is reported ready to even incur heavy monetary burdens in settlement of

Arab refugee claims. But that's about all. "Yidiot Achronot" of Tel Aviv reported last week that the Knesset would probably accept unanimously, with Mapai abstaining, Ben-Gurion's position on the refugee problem. It describes B-G's stand as: "Refusal to admit any Arab refugees except those with families in Israel with which they seek to be reunited — and even these would be limited to a total of 30,000, and then only if the Arab countries agree to provide for all remaining refugees."

Afraid Bias Ban "Offends" Arabs

The U. S. State Department agrees with Sen. J.W. Fulbright that an anti-bias clause in Mutual Security bills would offend Arabs, the Jewish Telegraph Agency learned from official sources.

Fulbright is chairman of the Se-

nate Foreign Relations Committee. The clause which drew Fulbright's criticism and State Department concurrence had already been described by Sen. Keating (see above) as weak. Keating charged that "the State Department seems more concerned to evade responsibility for supporting Americans... the Arab boycott is a clear effort to blackmail all nations of the world..."

Still, Fulbright won out with the State Department, anyway that even the weak antibias clause might impede efforts to improve U. S. relations with Arab countries.

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Calls for Jewish Values
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NEW YORK (P-O) — "Through-out all our society there exists a wide gap between what we say and what we do — as a nation, as a group and as individuals."

With that, Elias Picheny called for application of the values of Jewish culture to life — Jewish and otherwise. Mr. Picheny is the Administrative Field Secretary of the Midwest Section of the National Jewish Welfare Board. He formerly was supervisor of the Bureau of Jewish Education in New York.

Lists Seven Basic
Jewish Traditions

As a result of the double-standard he criticizes, Picheny said "we lack convictions and commitment and have very little identification with causes — human, democratic and Jewish — nor do we sacrifice and work for the ideals represented by the causes." He listed seven basic values in the Jewish tradition in his discourse at a conference sponsored by the magazine Jewish Currents:

"1. Respect for the individual and personal integrity. Throughout Jewish sacred and secular literature, one finds emphasis on the sanctity of the human being.

"2. Respect for difference and tolerance of all points of view...

"3. Social justice and equality...

"4. Education for its own sake..."

"5. Humility..."

"6. Mutual responsibility..."

"7. Optimism. The feeling that, despite all the sorrows and troubles that Jewish people have been subjected to, in the end everything will turn out fine..."

Americans Don't
Live Up to Ideals

And how do these traditions shape up in their real-life application today? Not very well for the American people as a whole, Picheny suggests:

"Democracy — You yourselves can probably detail the many infringements upon freedom of speech, press, assembly which have taken place during the past decade and are taking place today.

"Equality — What we say about integration and what we do about it are quite different both in the North and in the South. The lack of equality — economic, social, cultural — is evident for all min-

ority groups. Stereotypes abound all around us in the press, TV, movies and other mass media.

Conformity Replaces
Individualism

"Individualism has been replaced by conformity. What is right or wrong has become a matter of a statistic, a group consensus rather than a matter of personal individual integrity. Both in the Jewish and general community, keeping up with the Joneses or the Cohens has become an all important value.

"Optimism — Our concept of continued betterment has been replaced by a boastfulness of being the greatest and best who can do no wrong.

"At every step and on every occasion we are overwhelmed by a commercialism which has corrupted all our festivals and cultural events."

Jews Should Cope
With Double Standard

What can Jews do about the double standards surrounding them? Picheny is convinced Jewish cultural groups are more likely to undertake and self-evaluation and transmittal of their values to the community "because they are a minority group in the organized Jewish community, and... such groups possess greater potentiality to develop commitments and convictions to their ideals."

Picheny adds: "You will note that in discussing the subject of transmitting values inherent in Jewish culture I discuss simultaneously values inherent in American culture.

"I do so primarily because Jewish life in America does not exist in a vacuum, but is intimately integrated in the web of American life. The fault I find with most discussions on this subject is that they deal with Jewish life as if it existed in a ghetto or in outer space, removed from the environment in which we find our-

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MUNICH, West Germany. — No one who is in Germany can possibly escape the memories of the holocaust. And the government is not trying to hide anything. On the contrary, its representatives participate in memorials dedicated to the victims of Nazism, and anniversaries of the liberation are scrupulously observed.

Yet, when one comes to Munich and is inevitably taken to the Dachau concentration camp site, he hears stories of attempts to "hide the facts."

Dachau is located at the city of Dachau, about 30 kilometers from Munich, and the residents in that village are quite naturally sensitive about the linking of their name with the atrocities. Many of the residents insist they knew nothing about the camp and the activities in it.

A Dachau camp survivor was blunt in his answer. "Don't believe them, he said. 'Just follow me along the path we traversed from the camp to the underground munitions plant where we were forced into slave labor. No one could possibly have missed seeing the march of the slave laborers. Often we carried along that three-mile path, which we walked daily to and from the underground factory, carrying bodies of the dead who could not survive the slave-driving in the plants.'"

"Furthermore," he added, "let's get near the camp, see the ovens, view the canal around the camp and the electrified barbed wire fence all erected by the imprisoned Jews themselves to prevent their escape. It was impossible for the villagers not to smell the stench that came from the burned bodies. The evidence against wartime Germany is right here — at Dachau."

Munich's pre-war Jewish population numbered more than 30,000. Only 3,000 Jews remain here today. Nearly half of them are East European Jews who remained here after their liberation from Dachau. Several hundred are returnees from Dachau. Several hundred are returnees from Israel and other countries who came here to collect the pensions and indemnifications due them.

In 1948, during Israel's War of Liberation, a road was built by

the Israeli forces, virtually under the eyes of the Arabs, to open a way to Jerusalem, which has been cut off by the enemy for almost three months. When the first truckload of supplies arrived in the city, the people were asked: "What else can we send you?" Their reply: "Send us our Philharmonic."

Under cover of night and through enemy fire, the Israel Philharmonic sped to Jerusalem and gave a concert for the besieged and music hungry people of Jerusalem.

Now, thirteen years later, as Israel observes its Bar Mitzvah year, the highways of Israel are filled with people from all over the world attending two distinguished musical events that will help place Israel in the forefront of the world's great music centers.

On August 26th, Jerusalem was the scene of the opening of the three week First Israel Music Festival that continues until September 16th, a series of twenty concerts in Tel-Aviv, Haifa, Ein Gev and ancient Caesarea, as well as Jerusalem, that has brought many of the world's greatest musical artists to Israel to perform with the Israel Philharmonic Orchestra and the Rinat Choir.

In Israel for the Festival are the legendary Pablo Casals and such noted American artists as Isaac Stern, Rudolf Serkin, Maureen Forrester, Leonard Rose, Eugene Istomin and the Budapest String Quartet. Also present is the celebrated Jewish composer, Darius Milhaud, who conducted the Israel Philharmonic Orchestra and the Rinat Choir at the opening of the Israel First Music Festival in the world premiere of his new cantata for mixed choir and chamber orchestra, "Bar Mitzvah Israel," a number especially commissioned for the Festival.

The Festival will be immediately followed by the Pablo Casals Third International Violoncello Competition which will open in Jerusalem on September 23rd. Over fifty of the world's leading young cellists will compete for prizes in this competition before an international jury of the world's foremost cellists that includes Casals himself.

Both the festival and the Casals

Competition are jointly sponsored by the American-Israel Cultural Foundation and the Israel Government Tourist Corporation. It is no secret that both parties hope this 1961 musical jubilee will be the first of many such similar festivals, and that an annual festival, comparable to such regular events as the Salzburg Festival, may be the result.

But whatever the future may hold, this First Music Festival in Israel provides as high a standard of music as any event of its kind throughout the world. In addition to the Milhaud world premiere, for which the soloist will be Maureen Forrester, other highlights of the three week festival are: Pablo Casals playing the Beethoven Sonata in D Major for Cello and Piano (Op. 102) a unique trio composed of three great American soloists, Isaac Stern at the violin, Eugene Istomin at piano and Leonard Rose at the cello; the Budapest String Quartet playing all sixteen of Beethoven's string quartets; and Rudolf Serkin playing an all Mozart program with members of the Israel Philharmonic under the direction of Alexander Schneider, who is Musical Director of the Israel First Music Festival.

The native Israel components of the Festival are the members of the Israel Philharmonic Orchestra and the Rinat Choir conducted by the young Israeli, Gary Bertini. One of the twenty concerts will be a concert of Israel music played by Israeli artists.

The story of the Festival and the Casals Competition began almost a year ago with a private concert in the home of Mr. and Mrs. David Rockefeller at which a hundred persons paid \$500 a ticket to hear Pablo Casals break a self-imposed exile to play his first American concert in 24 years for the benefit of the Israel musical events. With this as a beginning, the Festival and Competition were planned; today they are a reality.

In sponsoring the Music Festival and Casals Competition, the American-Israel Cultural Foundation has undertaken its most impressive and imaginative effort in Israel. Previously its major efforts in the field of cultural exchange were bringing Israel attractions to the United States — the American tours of the Israel Philharmonic and the Inbal dancers, the great "Land of the Bible" archaeological exhibition at New York's Metropolitan Museum and Washington's Smithsonian; and the "froms from Israel" exhibit which toured sixteen American museums during a two year period.

Samuel Rubin, the Foundation's president explains: "Cultural exchange is a two way process, and the American-Israel Cultural Foundation is pleased to be able to help make possible the Israel First Music Festival and the Casals International Violoncello Competition in Israel. The creation of a true and great music festival in Israel is certainly within the Foundation's area of interest, and we trust that we may be establishing a precedent that will continue through the years. In the past we have helped send individual artists to Israel to play with the Israel Philharmonic and other musical groups; now, we have helped create a musical event that may well become a tradition in a few short years."

Long Lost Poem Found

Dr. Abraham I. Katsh, professor of Hebrew culture at New York University, returned with a "big catch" from the Soviet Union: a long lost poem written by Yehudah Halevi foremost Hebrew poet of the Middle Ages.

Dr. Katsh microfilmed the manuscript at the Moscow Public Library. This appears for the first time in print in the current issue of "Bitzaron" Hebrew Literary Journal. The poem is entitled "I Shall Lift Up My Eyes to Heaven" and deals with the creation of the universe and the exodus from Egypt.

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POOLS OPEN ON SATURDAY

The Jews of Detroit or Cincinnati are no different than the Jews, except no doubt slightly in some phases of their attitudes and practices as far as Jewish life is concerned, of Miami or Chicago or Denver.

Consequently it was not to be expected that there was a possibility of a constructive compromise in Detroit or Cincinnati as against anywhere else in the U.S. where the swimming pool in the Jewish community center has been opened on the Sabbath.

Miracles don't happen today, and the fact that Rabbi Eliezer Silver lives in Cincinnati and tied in the opening of the pool with certain limitations, won't make the difference. What is done in Indianapolis or Los Angeles will be what is done in Cincinnati or Chicago.

So far no word of any uprising has come from Cincinnati, but from Detroit there is "tzorus". The Orthodox are complaining bitterly, even to the extent of buying paid space to denounce the Saturday swimming.

Unless one believes that Rabbi Silver is senile, and we assure you he is as alert mentally as any Orthodox leader, we have to assume that his permission for the opening of the Center pool there, with certain reservations in consonance with the Sabbath (such as no foods for sale, no selling of tickets, no cars parked in the parking lot, etc.) was given in the belief that Saturday swimming at the Jewish center pool was, considering all the alternatives, a good thing.

Given the apathy of the Jewish community about the Sabbath, against the inviting coolness of the swimming pool, any commitments on anyone's parts can be only valueless promises.

What then can be done?

The answer very likely, at this juncture in American Jewish history, is nothing.

As the Sabbath and the wealth and treasures it has to offer becomes meaningful, then there is no need to close the pools at all. Their welcome relief from the unbearable summer heat is a rich reward for Sabbath observers who follow the injunctions to make this a day of inner searching, of relaxation, of time for the more serious considerations of life's values.

A few short years ago, kashrut was on its way out. There was hardly a Jewish affair, even of our national Jewish organizations, which wasn't strictly non-kosher. Had the bars been lowered then, kashrut today would have been like the sheitel, and if you don't know what that means ask your grandmother.

No one can enforce Sabbath observance in the Jewish community at this time.

In Louisville, where the new Jewish community center there is a beehive of daily activity, the pool is closed on the Sabbath until sundown. Whether this means that the Louisville Jews do not go swimming elsewhere on the Sabbath, or shop, etc., only a survey would show.

There is a difference. The official community in Louisville still observes the Sabbath.

Rabbi Eliezer Silver may be buying time, or he may be aiding the slow disintegration of Sabbath observance.

Who knows when the time is to stand firm, and when to relax the restrictions?

CHRONICLE, SENTINEL SALUTED

The Sentinel in Chicago and the Indiana Jewish Chronicle are observing anniversaries, the one its 50th year of service, and the other its fortieth year.

To both of these contemporaries we extend our felicitations. Only a colleague can appreciate the heartache, the blood and the strength that have gone into publishing a newspaper for the Jewish community for that length of time.

All pioneers must suffer, and pioneering days while they may have glamor attached to them, often offer only the most meagre rewards.

In time there will be great Jewish publications dotting the land. They will be strong, honest, independent and resourceful, and they will win the support of the Jews because they merit that support. The Sentinel and The Indiana Jewish Chronicle are hastening that day as they make their contributions to the maturity of the Jewish community.

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Friday, July 7, 1961

The EDITOR'S CHAIR . . .

THE VIEW of the American Council for Judaism that emphasis on Zionism has robbed the U.S. Jewish community of its deep devotion to equal rights for all, is very likely not accurate.

But the fact that there has been a change in the former aggressive fight of the Jew for the downtrodden to one of some complaisance is factual.

RABBI ALBERT VORSPAN says this without mincing words. We're quoting him at length below from the Jewish Chronicle of London, and it should make you think. Of course it is clear that the liberal has been blunted in many direction by the events of the past thirty-five years. And this rather than Zionism is no doubt responsible for this vast shift in emphasis in the U.S.

Jewish community from the most active supporter of civil rights to a passive participant.

This is not good we say.

By ALBERT VORSPAN

How is the organized Jewish community of America responding to the greatest moral crisis of American life — the question of racial segregation?

The Jewish defense agencies have been staunch opponents of all forms of racial and religious discrimination and segregation. Such organizations as the American Jewish Congress, the American Jewish Committee and the Anti-Defamation League no longer call themselves simply "defense agencies," with the task of protecting American Jewry from anti-Semitism. They now list themselves as community relations agencies and maintain far-ranging positive programs of civil rights.

HOWEVER, there has been a subtle change in the position of the Jewish community since the historic anti-segregation decision of the Supreme Court in 1954.

Of course, every major Jewish organization without exception acclaimed the Supreme Court decision. Orthodox, Conservative and Reform Jewry commended the decision, as did every important Catholic and Protestant body, even including the Southern Baptists. But the initial glow which was produced by the Supreme Court decision was quickly dispelled by the harsh reality of Southern intransigence. Tension has darkened the South in the intervening seven years. The chasm between the resolutions of national bodies and the attitudes of their Southern constituents has been deep and tragic in all organizations — educational, labour, social welfare, and religious.

SOUTHERN JEWRY was, and is, torn and divided on this issue. On the one hand, most Southern Jews hold no brief for racial segregation. Mostly, they know it is morally wrong and certainly contrary to Jewish ethical ideals. At the same time, the Jewish community is minuscule in the South, representing less than half of 1 per cent of the Southern population. Most of the Jews of the South are merchants and thus susceptible to economic pressure. Most are desperately afraid of losing their carefully nourished and still-fragile acceptance by their Christian neighbours. A few Southern Jews are deeply engaged in the fight for civil rights, in the thick of controversy, but they insist that this is not a "Jewish issue" and that Jews should not act and speak as Jews on this delicate issue.

MANY SOUTHERN JEWS have waged unceasing warfare against their own rabbis and their national Jewish organizations in efforts to silence their anti-segregation positions or, at least, to soften their standpoints and keep them out of

the Press. Threats to withhold funds and to secede from the parent body have brought national officials of more than one national Jewish organization scurrying through Mississippi, Alabama, Louisiana, Georgia and South Carolina to soothe the outraged emotions of their brethren.

While every Jewish organization would righteously deny it, there is little doubt that the inexorable pressure of Southern constituents has had an effect upon the anti-segregation attitudes of the national groups. Of course, these groups are still committed to equal rights for all. But, increasingly, the flame of passion on racial issues has been dampened by a cool and cautious prudence. For this and other reasons the Jewish community now usually plays a supporting, rather than a leadership role in the fight for civil rights legislation in the Federal Government and in the prosecution of test cases.

NOR ARE THE dilemmas for Jewish organizations limited to the South, where the conflict is particularly sharp. Even in the North, where the law is clearly on the side of equality, there is an evident gap between Jewish organizational support of racial integration and the actual attitudes and behaviour of individual Jews. In New York City recently, Jewish leaders spoke out strongly for a fair housing law which would promote integration in private housing. But very few of the members of these Jewish organizations saw fit to write letters to their representatives and City Councillors supporting this policy; indeed, many Jews in the city were heard to worry aloud about the growing "invasion" by non-whites of the neighbourhood.

Recently, in a North Shore suburb of Chicago, Illinois, the arrival of a Negro family into the all-white block stirred violence and hysteria. The local rabbi, greatly concerned, visited every Jewish family in the area. He was amazed and depressed by the intensity of anti-Negro prejudices among Jews. Have we forgotten Hitler so soon: he exclaimed.

But the total picture must be kept in focus. By and large, the Jewish group is probably more liberal on racial issues than any other white group in the U.S.A. Leading Jews strengthen the administrative and financial sinews of such action bodies as the National Association for the Advancement of Coloured People. Former Senator Herbert Lehman, Senator Jacob Javitz, and the Secretary of Labour, Mr. Arthur Goldberg, are identified in the public mind not only as Jews but as champions of racial equality.

AND, IN ASSESSING the changing role of the Jewish community, it should be noted in fairness that the Negro community is properly seizing the leadership in the civil rights field and, with growing maturity and self-respect, will no longer defer to white civil rights leaders. Indeed, there is disturbing evidence that a new and sometimes strident Negro militancy, often emerging as black chauvinism, has heightened Negro-Jewish tensions in some American communities.

The evil of racial segregation is a supreme test for Jews and Judaism. Jews in many parts of the world confront the challenge and opportunity of the racial revolution now sweeping the globe. Jews have, at least in the American South, sought to find safety and security in silent neutrality. But there is also evidence — if indeed all of Jewish history is not sufficient evidence of this — that there is no safety in silence or in moral timidity.

Higher Pay Or Else

Doctors in Israel will refuse to see their patients next week unless the Israeli government agrees to grant them an increase in salary.

The Central Committee of the Israel Medical Association has called a general strike of all salaried physicians if their demands are not met.

These doctors who fall in the category of government professionals under the system of socialized medicine, feel that they have been long underpaid and it is about time something was done about it.

SHOULD ISRAEL EXPORT ARMS?

The protest against the use of arms manufactured in Israel and sold abroad to put down so-called rebellions in Africa has elicited the assurance that such instances will be avoided in the future.

This is no consolation.

Israel has wanted to be a nation like other nations. But should she be?

The answer is no.

Once having felt the elation of nationhood, then Israel should begin to raise the standards of international life, and one of them would be the refusal to sell arms on the open market.

Arms for her own protection is one thing, but arms for sale is something Israel should never resort to.

Small Haifa Orchestra Squelched Out Of Hall by Israel Philharmonic

By CARL ALPERT

Haifa — When Ella Fitzgerald, the famous jazz singer, appeared in Israel not long ago a controversy broke out over the name of one of the numbers on her program. It was entitled "Jazz at the Philharmonic." She had presented this program at Carnegie



Alpert

Hall in New York, at the Royal Festival Hall in London and elsewhere during her world tour, but not till she got to Tel Aviv was there any objection. For in Tel Aviv the Israel Philharmonic, in all seriousness, dispatched a protest to Fitzgerald's

impresario. The orchestra maintained that the name had been deliberately used to mislead the public into believing that there was a connection with the Israel musical body. The public was warned against the "misrepresentation".

Israeli Symphony "Arrogant"

The Israel Philharmonic Orchestra takes itself very seriously, and with justice, as was evident from the reception it received from the public and music critics alike during its recent world tour. Here in Israel, too, the Philharmonic enjoys a proud musical reputation, but along with it a reputation of another kind as well, not quite so flattering. Its reaction to the Ella Fitzgerald pro-

gram is revealing, but there is much more.

Thanks to the dignity of the I.P.O., its arrogant belief in its own musical supremacy, and its unwillingness to encourage anything which might become "competition", the Haifa Symphony Orchestra, a small but highly promising musical organization, is today being squeezed out of existence.

Haifa Orchestra Not in Same Class

The Haifa Orchestra never considered itself in the same class as the I.P.O. It rendered the nation a musical service of a different kind "While the I.P.O. was gaining world headlines, the Haifa group was busy touring its own country, bringing live music to kibbutzim and villages up in the mountains of Galilee or deep in the wilds of the desert. It was a job which the I.P.O. could not do because of its size and the expenses involved, but the devoted Haifa musicians found their function most satisfying.

An orchestra can not run on applause only, however, and the Haifa group scheduled city appearances as well, always being careful not to conflict with the appearances of its big sister. Tel Aviv is the musical center of the country, of course, and the Haifa Orchestra asked for permission to use the great Fredric Mann Auditorium when the I.P.O. was not in town. An appearance in this hall, with a distinguished guest soloist from abroad, would do

much to fill Haifa's depleted coffers — and at the same time give Tel Aviv music lovers further opportunity to hear good music. Not everyone can hear the Philharmonic. Much to their amazement, permission to rent the hall was refused, at any rental!

Haifa Musicians Barred

When the I.P.O. was abroad for a lengthy period, application was again made, and again refused. Yet during the I.P.O.'s absence from Israel, the Mann Auditorium was used by the London Symphony Orchestra and the Netherlands Chamber Music Orchestra, among others. The musicians from Haifa were not allowed in, even if they brought a "star" conductor or soloist. They had to seek inferior and smaller facilities for their performances. The discrimination was so flagrantly unfair as to lead the music critic of Israel's leading paper, *Haaretz*, to take up cudgels in behalf of the musicians from the Carmel city. It was of no avail.

I sought out the spokesman of the I.P.O. and asked for an explanation. He was quite blunt with me. The Fredric Mann Auditorium was built for the I.P.O.; much of the construction cost was being paid for by the I.P.O., and they therefore considered the hall theirs. They would not permit any other orchestra, which might be considered competition, to use it. Musically, he added, they did not consider the Haifa group in the same class with them; they

were not true competition. They should restrict themselves to chamber music, or to a repertoire not covered by the I.P.O.... But when the Haifa orchestra ventured into fields similar to those of the I.P.O., and when they brought foreign "name" soloists to Israel as box-office attractions (just as the I.P.O. does) then they became commercial competition.

Cutthroat Competition Dooms Haifa Orchestra

And so, the ban remained. The Israel Philharmonic continued to make world headlines, and to gather capacity audiences at its Tel Aviv, Haifa and Jerusalem concerts. The Haifa Symphony continued its mission of bringing music to the backwoods areas. Funds dwindled away — and this week it appeared that the Haifa orchestra, burdened with debts, owing many months of salary to its players, barred from use of Tel Aviv's Mann Auditorium, was finally going broke and was due for disintegration. The supremacy of the I.P.O. was to be preserved.

Meanwhile, as the music critic of *Haaretz* again pointed out, the Mann Auditorium was dark night after night when the I.P.O. was out of town. Unable to cover its maintenance costs because of lack of sufficient rentals, the deficit of the Auditorium was due to be covered by Tel Aviv's taxpayers.

Music is art; music is culture; but music is apparently also cutthroat commercial competition.

Israeli Trip Yiddisha Simcha

I wonder if I can describe pandemonium when I'm not even sure I can spell it. For one afternoon, I have renamed the S. S. Jerusalem on which I am sailing to Israel, the S. S. Pandemonium. A ship's departure is an exciting event in any case, but an Israeli ship! Passengers and visitors alike are still filled with the wonder of it. Waiting our turn for the elevator which would take us up to the gangplank, I overheard a man saying in Yiddish, "So I'll wait. Israel is a small state, so we have a small elevator. When Israel becomes a great State we'll have a larger elevator." This, I think is the tone of the voyage, at least for the American Jewish passengers. The Israeli's are not so tolerant. The Americans seem to be impatient with impatience or any emotion which will keep them from enjoyment of the miracle of traveling to Israel on an Israeli ship. Even the policeman prodding visitors off the ship sensed this feeling. "After all," said he, "it's a happy crowd." And then expressed his preference for Israeli and "Eyetalian" sailings.

Visitors and passengers board different gangplanks. A friend who had come to see me off yelled for my cabin number. I shouted it out but forgot to say what deck. For a time I thought I had lost her. I was panic stricken. Then I thought of my parents and others like them who had come to America... whole families sailing on strange ships to a strange new land, a new language. A lost child, a mislaid piece of luggage, sea sickness, not having the language with which to communicate their needs or to understand reassurances if anyone would bother to reassure... what nightmare voyages of terror they must have been.

And the luggage of an immigrant... all his worldly belongings what a problem to passenger and crew. I had planned to travel light. I'll take no more than I can carry. I told myself, but I had forgotten to tell myself about gifts that friends would be wanting to send to relatives in Israel. I ended up with five pounds of coffee, ten yards of silk, shirts, anti-biotics and steam irons. I drew the line

at jars of home-made pickles, mix-masters and refrigerators. As I had to discard my own apparel to make room for the gifts I became a bit annoyed. I found my cabin filled with five huge suitcases, brown paper bundles and two cases of Delsey Toilet Tissue. All this belonged to my cabin-mate, an Israeli. It belonged to her, but it was not hers. All these were gifts her American friends were sending to relatives in Israel. By mistake, the labels on the luggage had been reversed. The gift luggage was marked "For Cabin" and her personal luggage was marked for the hold. She was left with only the clothes she was wearing. You think you have troubles?

Last call for visitors to leave the boat. I went up to the tourist class lounge which by now was in complete disorder. Home made knishes and fancy hors d'oeuvres side by side on the tables sat... fruit, candy, cokes and cocktails... a complete litter. One could hardly push ones way through the lounge. Complete families... children, grand-children, aunts, uncles and cousins had come to see relatives off.

Finally, the last of the visitors left the ship to stand for another on the dock to wave farewell. I went to the boat deck to watch the crew on the deck below lower the lid over the hold. I stood behind the man operating the hoist. An elderly gentleman gallantly stepped aside so that I might have a better view. "Look," he said, "pointing to the workmen below, 'common laborers,' and then he added proudly, 'All speak Hebrew.' Yes, isn't it a miracle. (Editor's Note: Mrs. Kasden is the author of the recently published novel: "So It Was Just A Simple Wedding" and the cookbook "Live and Knishes.")

The oldest congregation in the Catskills "Borscht Belt" is Cong. Ahavath Israel, Liberty, N.Y.

The Mogen David was seriously considered as the official star for the American flag.

Jewish Social Work Pays Better Than Non-Jewish

BOSTON (P.O.) — Jewish social work pays better than any other kind, says the head of the National Association of Jewish Center Workers.

Annual salaries of professional social workers in Jewish Community Centers and YM-YWHA's average 40 per cent higher than the national average for all social workers, reported Sol Rafel, the NAJWC's president at its annual conference here.

A yearly salary of \$7,750 is average for workers in centers and Hebrew associations, said Rafel. That compares with an annual average of \$5,210 for all social workers throughout the country.

"Extras" Are Better, Too

Fringe benefits are better for Jewish social workers, too, Rafel reported. Only 27 per cent of all social workers get a full month's vacation — but 5 per cent of center workers do.

On the other hand, as Rafel reported, Jewish social workers average about twice the number of master's degrees of all social workers. Over half of center workers have such degrees. All but five per cent of center workers have B.A. degrees, while the average of all social workers without the degree is 39 per cent. Also, 80 per cent of Jewish center workers are men, while the national average is 43 per cent.

Where will it end?

Zionists and Non-Zionists Exchange Positions Again

M. Z. Frank

The shrill optimism and the smug complacency concerning the future of American Jewry (of which I discussed in my last column) is not as universal as one would think.



M. Z. Frank

Discordant notes come from sources where one would least expect them: John Slawson of the American Jewish Committee.

In the distant past, when Zionists used to think, Zionist thinkers differed from non-Zionists in their evaluation of the Jewish position in the Diaspora. Zionists warned that the position of the Jews of Europe was precarious. Herzl saw in the anti-Jewish sentiment in France during the Dreyfus Affair seventy-five years ago and in the Kishinev pogrom of 1903 the sinister forebodings of much worse things to come. Non-Zionists and anti-Zionists — and even the father of Cultural Zionism Ahad Ha-am, counseled faith in progress.

Today, Zionist spokesmen in America insist that the tragedy of European Jewry, which turned out to be much more horrible than Herzl anticipated, is no criterion for judging America, or for that matter, any but the most backward countries in the world, and have adopted a diluted sort of Ahad Ha-am's philosophy — Cultural Zionism without much Jewish culture.

On the other hand, the spokesman of the American Jewish Committee, long considered to be the stronghold of anti-Zionism, speaks as if he had taken out a leaf from Herzl:

The role of "Jewish success" in its historic perspective deserves our concern. In the United States we are fabulously well off in many respects. The Jews of America occupy the best position of any Jewry in history. Looking into this history there arises a worrisome correlation. Success and prosperity in so many instances have been followed by danger and even persecution. In

the long and winding history of the Jew, we have seen reversals, sometimes sudden ones, from heights of dignity and security and affluence down to the depths of desperation, discrimination, and persecution. (Committee Report, May 1961)

Mr. Slawson then goes on to cite the examples of France seventy-five years ago, of Germany under the Weimar Republic and of Soviet Russia for the first fifteen years after the Revolution — "and what happened subsequently. He observes:

These examples lead to frightful questions: Is the threshold of acceptance a limited one? Is there a correlation between success and extrusion?

In economic status, the American Jewish Committee is, more or less a monolithic group: none of the members rides an interurban bus, say, between New York and Chicago. But ideologically, the membership represents a pretty wide spectrum: from Jacob Blaustein, of whom Ben-Gurion says that he has done no less for the State of Israel than the President of the World Zionist Organization (and to whom he re-issued his notorious Magna Carta to the Barons of American Jewry) to some who are members of the American Council for Judaism. The position of Dr. Slawson, Executive Vice-President of the Committee, has not been reputed to be closest to Blaustein's side of the spectrum. Nevertheless, it was he who uttered warnings which Ben-Gurion himself has crossed his heart many times not to bring to his lips and has even warned other Israelis not to use as arguments.

The classical Zionist position has been that the economic position as middlemen is pregnant with dangers and that it becomes especially perilous when a country undergoes any upheaval — economic, national, religious, cultural or psychological. Ber Borochov, the leading theoretician of Socialist Zionism, and Max Nordau, famous in his day as the leading critic of European civilization, and Herzl's right hand man, had they lived today, would have endorsed Slawson's following words:

This development (in the new

states — mzf) is putting a terrific squeeze on the cosmopolitan middle class, the entrepreneur. The Jews of Egypt, Morocco, Cuba and eventually Algeria, who for the most part belong to the economic middle class, are being squeezed out by this worldwide revolution.

Dr. Slawson does not recommend aliyah from America as a solution. His conclusions are guardedly optimistic as regards the United States — after a solemn warning that

In the United States, as well as in all parts of the world, there is one common factor of danger — the danger of crisis, with its attendant frustrations, anguish and feeling of betrayal.

Underlying all this is the acceptance of the basic Zionist tenet, which even American Zionists accept, of the indivisibility of Jewish destiny throughout the world and through all the ages. From that to a concern with Jewish cultural survival the road is inevitable. I shall have to leave the discussion of that topic for another column.

From the point of view of ideology, Dr. Slawson's "Guidelines" constitute a more important Zionist document than anything produced by official Zionist spokesmen since the establishment of the State of Israel.

Just a little footnote about Ben-Gurion's Magna Carta: He commits the State of Israel to honoring the American passports of American Jews and to refrain from employing the Eichmann kidnappers for spreading a dragnet in the United States to capture the sons and daughters of daughters of Hadassah members to press them into building the Negev. He sneaked in a clause which makes voluntary aliyah respectable and even desirable. The latter is the unrevealed reason for the indignation of the American Zionists. The open reason is that Ben-Gurion has refused to interfere in the internal affairs of American Jewry in the way the Zionists want him to interfere.

On the other hand, there are people in Israel who insist that the Jews of the Diaspora should have a voice in the internal affairs of Israel — provided they write the script.



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Are Synagogue Statistical Findings Fact Or Merely Fiction?

By Myron Schoen

The dictionary indicates that the word "statistics" is defined as "the science that deals with the collection and tabulation of facts."



Schoen

Since the words "science" and "facts" appear in this definition there are those who will try to find the answer to any synagogue problem by quoting a statistic.

There seem to be an equal number of people who are always suspicious of statistics and among this group are those who will throw up the old saw that "while statistics do not lie, statisticians do". Whether you swear by or at statistics and those that compile them, they are at the base of most research undertakings and it is through research that we are able to begin to analyze some of the problems facing the contemporary synagogue and then attempt some solution.

National Jewish organizations have been doing statistical surveys for a long time but it has only been in the last decade or so that the national synagogal bodies have launched a regular and systematic program of statistical research. In the Reform movement it began in 1956 with the National Association of Temple Administrators and the Union of

American Hebrew Congregations issuing Synagogue Research Survey No. 1 on "Congregational Budgets and Membership Income". This was followed by "Religious Services and Ceremonies" that same year and Survey No. 3 on "Congregational Boards and Committees" appeared in 1957. "Temple Facilities and Their Uses" was the title of Survey No. 4 and it appeared in 1958 while "Cemetery Operations and Procedures" was the subject of Survey No. 5 which appeared in May 1960. In the Fall of 1961 Survey No. 6 comes out and it will be a follow-up and comparison of the first research project on congregational finance.

Another affiliate of the Union of American Hebrew Congregations launched a regular search and survey program in 1958 — the National Association of Temple Educators. In their first publication they did an analysis of the duties, personnel practices, and position of the Temple Educator. The following year Educational Research Survey No. 2 dealt with a detailed study of Confirmation in Reform congregations. They have now published their most ambitious and most comprehensive report — "Religious School Organization and Administration" and as its author, Alan D. Bennett, Educational Director of Mt. Zion Temple, St. Paul, Minn., indicates, "The present study goes far beyond its predecessors, both in scope of coverage and in attention to detail."

In its 120 pages you will find a wealth of material on the fol-

lowing aspects and all broken down in categories of school size: 1. School organization — class size, hours of instruction, split sessions, starting and ending dates, vacations.

2. Duration of Jewish education — holding power of the schools, reasons for drop-outs, number of years of study preceding Confirmation.

3. Promotion policies — methods of reporting student progress, awards and prizes.

4. School personnel — numbers of personnel, personnel practices and wage scales, background and training of teachers, lesson plans.

5. Extra-curricular activities — content and personnel.

6. Budget-school finances and fiscal policies.

In urging every Religious School Committee chairman to acquire and read this survey (Price \$2.00; it is important that he keep in mind the preface of Rabbi Eugene B. Borowitz, Director of Education for the UAHC:

"The process of reaching a decision can be enriched and strengthened by knowing the practices of other congregations...Such knowledge is not infringement of freedom in any way but serves rather to enrich the possibility of choice and renders it more likely of fruitful results. The results of the survey should not be understood as a desire on the part of those conducting it to have congregations adopt what is the statistically predominant practice. Oftentimes the minority position may have much in its favor. The survey then is an indication of the practice and a resource for the consideration of alternatives, not a subtle form of legislation...For many schools it will raise ques-

tions concerning their practice genuinely desirous of improving which had not previously occurred the functions of their religious to them. For others it will indicate possible variations which will and direction."

enrich their evaluation and reconsideration of their current programs. With this admonition in mind, the extraordinarily rich and varied harvest of data to be found here, professional and lay leaders while reading.

No Images Say Orthodox

ORTHODOX ELEMENTS IN HAIFA clocked the erecting of a three-story monument to the six million dead, designed by Israeli sculptor-artist, Otto Schneid. The Bible, which has served as a source of inspiration for many of Schneid's works, "was thrown at him" by the Orthodox, who quote the prohibition on erecting graven images. This caused a turmoil in the office of the City Council and caused Mayor Abba Hushi to reverse his decision on placing the huge monument on Mt. Carmel, above the cave of Elijah, to be

seen for miles around and by travelers as they drew near the Israeli port city. Right now, Otto Schneid, who is well known for his monumental and realistic art form and for the mystic symbolism that pervade his works, is determined to have his masterpiece erected in Israel or elsewhere. He is open to suggestion from readers and would accept financial help for this purpose. Interested parties may write directly to the artist, at 931 Clay Ave., Scranton, Pa.

Ministry of Religion In Israel Desperately Seeks Torahs Here

To alleviate the many miles of walking done by inhabitants of new Israeli settlements who want to hear the traditional "reading of the law," the Ministry of Religious Affairs in Israel is making a desperate search for Torahs in the United States.

Rabbi Yehudah Grafovsky-Gur, who is in this country at present on matters pertaining to the Ministry, is personally handling the transfer of the Torahs to Israel. Rabbi Grafovsky, head of the Ministry's Rabbinic Department, urges all individuals and congregations who have Sifrei Torah that are used only a few times during the year (on Simhat Torah and

Yom Kippur), to consider donating these Torahs to the new settlements where they would be used weekly.

The Ministry acknowledges all Torahs with a Certificate that indicates exactly in which settlement the Torah is placed and Synagogue members of the settlement will be in touch with the donor.

Readers or Congregations who have Torahs to offer or know of prospective Torahs that can be obtained, can inform Rabbi Grafovsky by simply circling Number 292 on Coupon A found on this page. Those sending in the coupon will be contacted by Rabbi Grafovsky.

Food For Thought

"A stringer" is not only someone who writes for a newspaper. One who combines verses from various books of the Bible is termed "a stringer of Pearls." (Shir HaShirim Rabbah I, 10)

Joseph H. Freedlander designed the 352-foot memorial to Oliver Hazard Perry on South Bass Island in Lake Erie.

A statue to August Belmont, internationally-known banker, graces Washington Square Mall in Newport, Rhode Island.

Some say "An apple a day keeps the doctor away." The Zohar states: "Sweet apples are a remedy for almost any ailment. (Zohar III, 74)

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Wants Clean-Up of Kashrut Racket Done Among Orthodox First

I read with interest your news item relating to the comments of Rabbi David Hill on his assumption of the Presidency of Young Israel. Rabbi Hill chose the occasion to attack the Conservative Movement for becoming involved in Kashrut supervision. He is quoted as saying that it is "shameful that the Conservatives use Orthodox-trained men, who join their ranks for other than ideological reasons, to present a facade of Orthodoxy before State Commissioners of Kashrut".

Allow me to wish Rabbi Hill well upon his mission with Young Israel. However, I would suggest to him that he take a second look at the state of affairs of Kashrut in America, and attack where attack is overdue.

No one can deny that until very recently the Kashrut field was the sole domain of Orthodoxy. It is to the record of Orthodoxy in this field that Rabbi Hill could well address himself. Before he casts aspersions upon "Orthodox-trained men who join their ranks for other than ideological reasons", Rabbi Hill would do well to examine the economic realities which have been at play within Orthodoxy for these many years. I wonder how many men involved in the mechanics of Kashrut have done rather well for themselves at the expense of public observance of Kashrut. I refer to the rabbis who freely offer "hechsherim" on diaper-wash, salt, sugar. I refer to organizations who give and take "hechsherim" with fees rather than ingredients as the main concern.

To quote from the "Jewish Spectator" contemporary "mechallely hashem" who are ritually so observant that they will not spell "God or Lord" in the accepted manner, lest they "take the name of God in vain", belong to the most articulate self-styled "Torah-true Jews". Among their leaders are Kashrut manipulators and violators whose ruthlessness would do credit to waterfront racketeers. The quality of this kind of "Torah-true" Judaism is also illustrated by the fact that whenever these "big time" Kashrut purveyors are involved in litigation with their own kind, they resort to the secular court — and not to the judgment of a Beth Din to whose authority "Torah-true Jews" must resort in litigations with "Torah-true Jews".

I see before my eyes a sign in a hotel lobby telling guests that the hotel was under a well known Kashrut supervision, but that this supervision did not extend to the Bar and swimming pool. And thus, on Shabbat, the food was Kosher and the atmosphere as alien to "Torah-true" Judaism as it could possibly be. Now, I read, the supervision has been withdrawn. Please tell us, Rabbi Hill, what happened? If Rabbi Moshe Shapiro of Atlantic City tells us a hotel is Kosher, and it has a U (an endorsement carefully adhered to by observers of Kashrut), and then the U is withdrawn and Rabbi Shapiro still says it is Kosher — are the economic facts of the situation? Or what are the now historical facts of Barton and Baricini candy, to mention just one glaring case? Or which Orthodox Vaad Ha Kashrut is now trustworthy in Miami Beach, or must one still travel with an ice box in the trunk of the car to be assured of Kosher meat? Just what were the economic facts of the Miami Beach Hillul Hashem?

In short, Rabbi Hill, didn't look to the Conservatives for a battle ground. I suggest that you devote your energies to clean up — to Kashrut — the daily abuses of this most important facet of Jewish life. And to clean up this jungle, you need not leave the confines of the Orthodox movement. I dare say that the Conservatives would wish you well in such a battle,

for only Judaism could be the final victor. New York

HANS WEINBERG

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: Will you be kind enough to tell me the meaning of my name, Yatkeman. I have heard that the name might be of German or Polish origin. My grandfather was born in a small town near Kiev. We know of no one else with this name — Mike Yatkeman, Clayton, Missouri.



Pearlroth

Yatkeman is a very curious Jewish family name indicating "a butcher." Yatke (Jatka) is a Yiddish term denoting a "butcher shop". Yatkeman is "butcher man". The Jewish surnames Fleischer, Fleischman and Reznik have the same meaning.

DEAR MR. PEARLROTH: Can you tell me the origin of my maiden name, Kramersky, which was changed to Kramer in this country. My father came from a town called Stepanie in Russia. — Mrs. J. Cohen, New Bedford, Mass. KRAMERSKY is a family name of geographical origin. It is obviously taken from the name of the village of Kramarzewo which is located in the district of Szczecyn in the Government of Lomaz, Poland. This is apparently where your family originated before they moved to the Ukraina. The meaning of the geographical name is "tiny."

Deplores Jewish Segregation; Says Follow Biblical Morals

Editor Jewish POST and OPINION

You have performed an excellent service in making available the viewpoint of Jewish students concerning Jewish values, and their various levels of affiliation with Judaism. Several friends of mine and myself at City College have discussed these articles, and we were especially impressed with the letter from Ronnie Borod of Princeton and Ronnie Weinberg of Harvard.

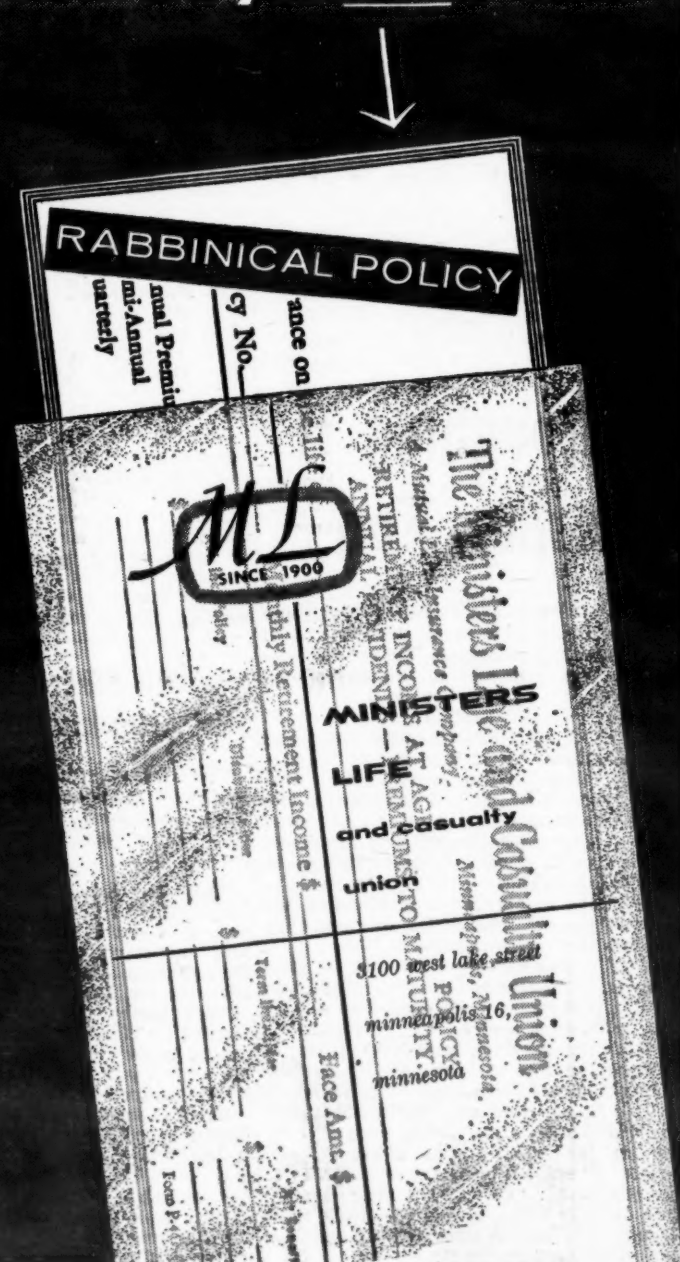
I agree with your editorial when you state that Jewish values and practices should be made meaningful to Jews today, but neither I nor others have talked to share your fear that "Jews will become like everyone else." In America every citizen has his own religion, and that may be Catholicism, Protestantism, Judaism, or no religion at all if he so chooses. On other levels Americans are very much alike, they have similar political interests, eat the same

kinds of food, watch the same television programs, and go to the same movies. Americans have the same heroes — Buffalo Bill, Abraham Lincoln, Robert E. Lee. I hope that you do not mean that American Jews ought to have a separate set of heroes, or eat different kinds of food, or have separate television programs. This involves "not" being like everyone else, but it doesn't make anyone a better Jew.

To be a good Jew, I think, a person should observe the moral and ethical precepts of Judaism to be found in the Bible, should celebrate the Jewish holy days, and generally strive to be a good person. The other phases of our lives, such as where we work, what we do for recreation, who our friends are, will be molded by our environment. The environment, fortunately, is the American environment and here we are free

(Continued on Page 16)

RABBIS....
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How Jews Treat Their Arabs, in Israel, Brings Indignant "Shame" -- from Jews!

NEW YORK (P-O) — The indignant widow of Rabbi Norman Salit, former president of the Synagogue Council of America, reveals a letter written to POST and OPINION by the Rabbi — but undisclosed until now because he didn't want to harm Israeli fund raising.

The voices in defense of the Israeli Arab seem weak coming only from the grave — and, today, from the small but fiery Ihud movement of Israel dedicated to Arab-Israeli rapprochement. Ihud renews the charges of Israel exploitation of Arabs Rabbi Salit made in 1958.

Didn't Want Harm To Israel Bond Drive

Rabbi Salit's three-year-old letter calls for fair Israeli handling of the problem of Jewish squatters on property fled by Arabs in wartime. "He refrained from mailing it to you at the time," Mrs. Salit tells the POST and OPINION, "because he did not want Israel to suffer any repercussions since the UJA drive for Bonds for Israel was about to be launched." But now, Mrs. Salit adds, "the exact same conditions still prevail, despite all promises."

Those "exact same conditions" are continued Israeli refusal to evict Jewish occupants of Arab expatriates property, or — as Ihud charges — to save Arabs from still further encroachment by expanding Jewish settlements.

Many Arabs who would return to their property are impoverished without it — although still liable for Israeli taxes on it. Meanwhile, Rabbi Salit charged, the squatters profit through non-payment of rent, or very small rentals, and freedom from taxes.

The Arab victims, Rabbi Salit charged, are deprived not only of the use of their property, but also can't sell it because of squatter encumbrance. All this, the Rabbi declared, "is in outright violation of a flat Biblical injunction. If justice is to be respected and to prevail, it must be evenheaded; there cannot be two standards of equity..."

Why Arabs Are Suspicious

The voices of Rabbi Salit and his widow join the indignant tones of Israel's Ihud, reporting on Arab response to the so-called "Agricultural Lands Consolidation Law" introduced in the Knesset by Moshe Dayan, Minister of Agriculture.

The Law's avowed purpose,

write Dr. S. Shereshevsky in "Ner", Ihud's organ, is: "The consolidation of scattered land-holdings into greater viable units within the vicinity of residence of the owners by means of a planned and compulsory exchange of lands..."

The Law's actual purpose, Dr. Shereshevsky suggests, is to bring about the same results of the earlier "Acquisition of Lands Law," under which: "Innumerable acts of injustice were perpetrated against those whose lands were thus 'acquired,' including the low values fixed for them, compensations which has not been paid in many cases to this day" — and, "the bad and insulting attitude towards the Arab landowners, whose lands and those of their ancestors

were confiscated, 'quite simply because Jewish Kibbutzim and Moshavim wanted to increase their holdings,' in the words of 'Haaretz'."

Dr. Shereshevsky charges: The Israeli government "is only concerned with one thing: To remove the Arab rural settlers from their homes and uproot them from their lands, so as to force them to leave Galilee and the Triangle and go elsewhere, to the large cities such as Haifa, where they would live in the slums, as proletarians deprived of hope."

The first president of the University of South Dakota was Dr. Ephraim M. Epstein, a Russian-born Jew who converted to Christianity.

ISRAEL ROW OVER SKIT'S SLUR ON ARAB MINORITY

JERUSALEM (P-O) — When the early Zionist fathers dreamed of a Jewish state with Jews living simple, normal lives without sensitivity and "Jewish problems" — did they also consider that such Jews might turn the tables on whatever minority happened to be living in their midst, creating similar problems for them?

An early pioneer to Israel and now one of its foremost humorists feels that Arab sensitivity in Israel must be protected much the same as Jewish sensitivity is protected in the Diaspora.

Arabs Sensual?

He is Yosifon, Polish-born but an Israeli for the past 41 years. He told the Jerusalem Post what he thinks of a popular Israeli skit, Lahaka, being presented at El Haman theater. Some of the scenes, Yosifon insists, give the impression that every Arab is a wife-beater, a sensualist and a homosexual.

"I came out of the show with clenched teeth," Yosifon told the Jerusalem Post, "too see dozens of cars outside. I ask myself why these Israeli Jews are enjoying it so much, and I am ashamed and embarrassed for them."

"Makes Them Scarecrows"

Yosifon concedes that the skit's intention is to help the Arabs by poking fun at the Military Government. But instead of Jews being the butt of the humor, Yosi-

fon insists, it is the Arabs who are the actual target. Some scenes show Arabs at a course at Beit Berl absorbing second aliyah ideology, childishly and illiterately speaking pidgin Hebrew. "They make scarecrows of them!" Yosifon maintains.

"I know," Yosifon continued, "that we have similar jokes about stock figures of fun, like the yekkes and the American tourists, even about new immigrants. But these do not form sensitive minorities like the Arabs, who are meek and cannot retaliate. The Arabs must be given special protection against mockery and contempt, like the Jews in the Dispersion."

Aims at Jewish Complacency

The skit's co-author, Hayim Hefer, retorted to the Jerusalem Post: "The mistake that Yosifon makes is that this is not a program on the Arab problem but on the Jews in relation to the Arabs. It is not aimed at the Arabs but at Jewish complacency. People who object to it are those who objected to Habimah staging The Merchant of Venice..."

"The way Yosifon talks, it is clear that his point of departure is to look on the Arab as an outsider. I'm determined to show that he's an insider. The Arab is just like the Jew — exactly like us — and he is entitled to have his place in our humor just

like anybody else."

American Negro Problem Cited

Hefer insists that "people with Yosifon's approach to the Arab problem remind me of the attitudes of some Americans to their Negro problem — 'It's so very sensitive, we go about it very, very gradually.'"

Still, Yosifon pledges to continue protests against the skit. "The Arab is on the road to real and complete integration, but there are deep holes on the way and this is one of them. In a few years' time, it might be different."

However, Yosifon opposes the idea of state action or public censorship. "This would be an evil far worse than the disease."

Why Always on Saturday?

What with Sunday Blue Laws gaining ahead in U.S., it was encouraging to find out that in Canada, observant Jews are fighting for their rights in the educational field if not in the business world.

The Religious Welfare Committee of the Canadian Jewish Congress, has brought up the issue of Saturday exams and contests, for high school students, to the Canadian Mathematical Congress in Montreal. They pointed out that observant students are automatically counted out and prevented from competing where they are qualified to do so in every other aspect.

Although decision on this matter is still pending, the Committee was successful in convincing the authorities of McGill University, for the first time, that College Board Entrance Exams should be given during the week as well as on Saturday. As of December 1961, Sunday will be given as an alternate day for examinees.

New Air Force Manual SOP's Hebrew Schools

YOKOTA, JAPAN (P-O) — That traditional phrase of military ways, "standard operating procedures," is being applied to Jewish education.

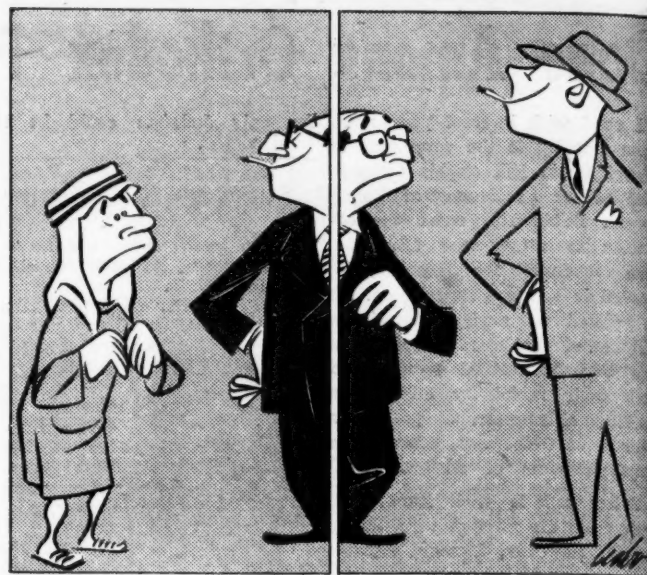
"SOP 25" issued by the chaplain of the U. S. Air Force Base here lays down "the responsibilities and standing procedures for the operation of a Religious School adequate for Jewish military and civilian personnel." It was forwarded by Chaplain Arthur Langenauer to the New York offices of the American Association for Jewish Education.

Rabbi Langenauer's own functions are spelled out by the SOP. It details his task to supervise and operate "a graded Jewish school" and "schedule and insure the conducting of a Religious Leadership training program adequate for insuring and maintaining a qualified, competent, and capable teaching staff within the Religious School."

JEWISH ATTITUDES

... In Israel

... Outside Israel



Sunday Exemption For Sabbatarians

NEW YORK (P-O) — Among the brighter aspects of otherwise gloomy Supreme Court affirmation of Sunday-closing laws is some Catholic support for exemption of Sabbatarians from the laws application.

The Boston "Pilot" — organ of the area's Roman Catholic Archdiocese — editorially endorsed the idea of exemption of Jews, Seventh Day Adventists and other Sabbatarians from Sunday-closing laws found Constitutional in a recent Supreme Court decision.

This is the first major Catholic support for such exemptions, points out a report of the American Jewish Congress. Written by Leo Pfeffer, AJC's general counsel, the report forecasts three likely developments to watch for in the wake of the high court ruling:

1. A temporary spurt to enact new blue laws and tighten their enforcement.
 2. Conversely, drives to "modernize" Sunday closing laws by exempting additional varieties of commercial activity.
 3. Intensified effort for exemption of those who observe Saturday as their religious day of rest.
- The Supreme Court might even some day modify its decision permitting blue laws, Pfeffer points out. Grounds for such hope were laid in the majority decision, which stated that any compulsory-closing statute might be held unconstitutional if it could be shown that its purpose is "to use the State's coercive power to aid religion."

Deplures

Continued from page 15

to choose the kinds of lives we wish to lead. Judaism must not attempt to withdraw from this freedom, instead it must adapt to it.

I agree with the letter which says that the way to eliminate what anti-Semitism that still exists is to eliminate the false stereotypes of Jews by going out into the world, mingling with people, getting to know them, in other words leading an open American life. By segregating ourselves as Jews we only will produce more anti-Semitism. Besides, living in America is fun, it is the freest nation in the history of the world, and all of its citizens are meant to take full advantage of it. Judaism will survive in America only if it does not counter America's freedom with authoritarianism and segregation. My friends and I are confident that it will not, and we think that your fears are unjustified.

David Steinberg

New York

The degree of shock when a tire hits a rock or hole is increased by the square of the speed rather than in direct proportion, according to Goodyear Tire and Rubber Co. engineers. They say a blow received at 30 miles an hour is nine times as severe as a blow received at 10 miles an hour, other factors being equal.

Jewish Boy Scouts Prove Roughing It Can Be Both Devout and Kosher, Too

NEW YORK (P-O) — How do Orthodox Jewish boys and Boy Scouting mix? Fine — and fully Kosher, too, reports Rabbi Louis M. Tuchman in Jewish Life.

Rabbi Tuchman reports on the participation of 250 Jewish Scouts and leaders who took part in a recent National Jamboree in Colorado Springs, Colo. They all "observed Kashruth and Shabbath during the entire Jamboree period — not as second-class citizens, but as Scouts whose rights and religious convictions had to be met by the movement which lays such great stress upon a Scout's religion and observance."

Bus Trip Kosher All the Way West

Eighty of the group traveled by bus from New York, with Rabbi Tuchman, spiritual leader of Cong. Agudath Achim, Freehold, N. J., serving as chaplain and Kashruth supervisor.

Advance planning for the trip included contacting the various communities along the way to insure kosher meals. "In addition, in order to meet any emergency situations, the Jewish Committee on Scouting sent along cases of gefilte fish and canned kosher chicken and soup. Fortunately, these supplies were needed only

in one instance."

Thanks to the advance planning, "whenever we arrived at these points, our boys were served a wholesome supper and then proceeded to the synagogue to conduct the Maariv service. In the morning, following Shacharith, a very hearty breakfast was served and box lunches were supplied for use on route to the next stop."

Traveling Scouts Find Congregation Waiting

Rabbi Tuchman tells specifically of the group's arrival at Columbus, Ohio. "We found Rabbi David Stavsky and his committee anxiously awaiting our Scouts. The boys washed up and entered the social hall for their first evening meal. After reciting Hamotzi, they sat down to eat a most delicious meal. Following the meal, the group joined in Birchath Hamazon and then went into the synagogue for services."

The biggest feeding problem was at the Jamboree camp grounds, Rabbi Tuchman adds. Kosher food could be obtained only from Denver, 50 miles away. "The co-operation of Rabbi Samuel Adelman was most commendable. He succeeded in interesting a single supplier to send in first-quality meats, bread, cakes and cookies,

and approved canned goods in order that observant Jewish Scouts might have as wholesome and as varied a menu as the other Scouts and personnel at the Jamboree."

Kosher Food Kept Separate

Food delivered to the camp was stored by adult personnel "in separate sections of huge army field refrigerators and never came into contact with any other food stored there...Scouting officials were most cooperative and most effective in maintaining a spirit of harmony in the camp sites, regardless of the type of food which was eaten by the various Scouts."

One reward of the trip for Rabbi Tuchman was "the thrill (of) witnessing more than 2,500 Jewish Scouts, leaders, and guests attending services, under the skies, at the foot of Pike's Peak, reminiscent of our patriarchs, of whom we read time and again that their walks in the fields were invariably for the purpose of prayer."

But his principal reward was to learn: "Community after community began to feel the lively spirit of Judaism through their meetings with these Scouts."

"The Scouts, in turn, proved once and for all that they can participate in regular outdoor activi-